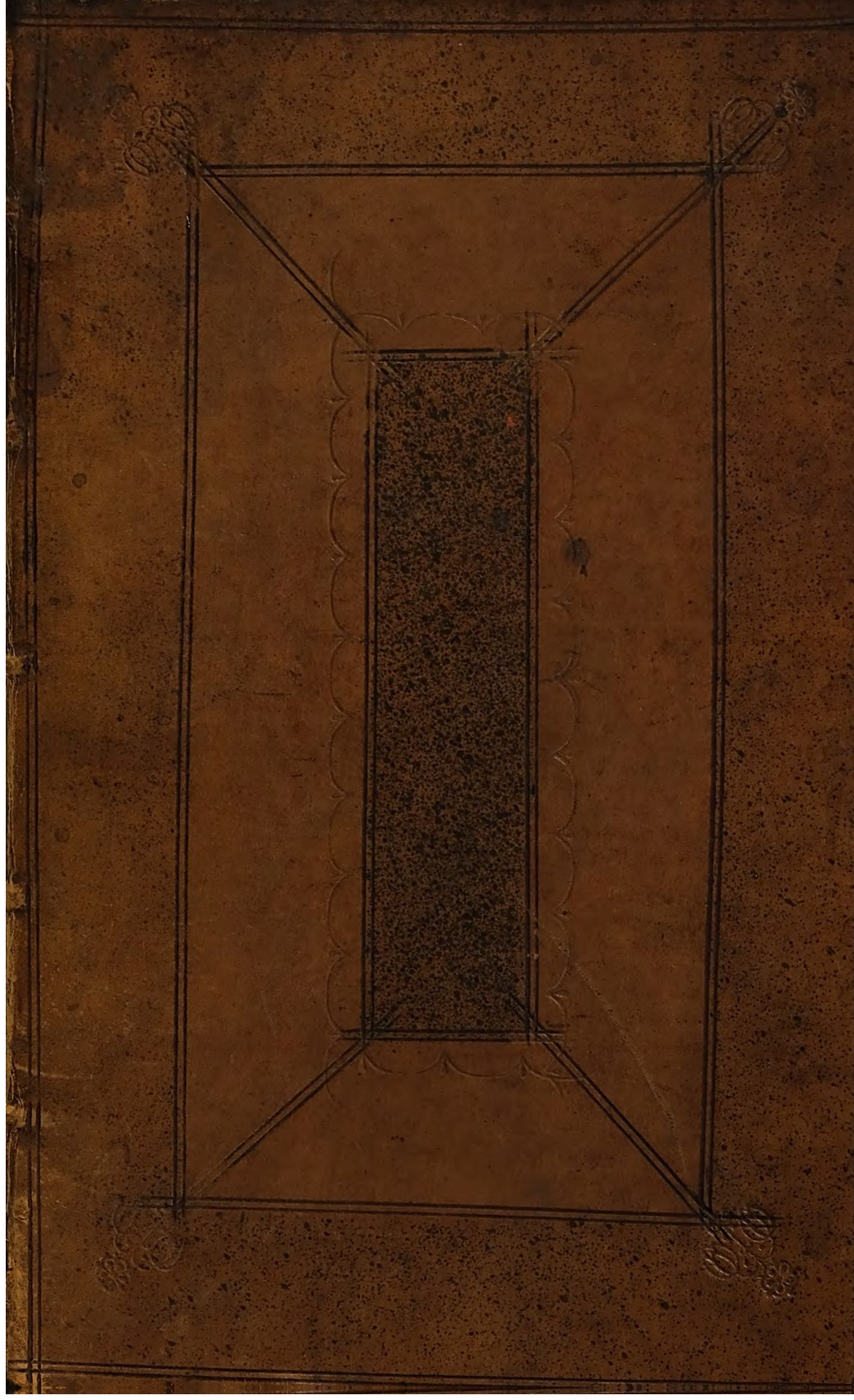




~~Ed III. 197.~~



Bgo 441.

14



D. Loggan delin.

M. V. Gucht Sculp.



HENRY MORE, D.D.

*Obijt Sept. 1. 1687. Ætatis 72 Annorum,
Mensium 10, Dierum 20.*

THE
LIFE
OF

The Learned and Pious

Dr. HENRY MORE,

Late Fellow of Christ's College in

CAMBRIDGE.

To which are annex'd

Divers of his Useful and Excellent
L E T T E R S.

By RICHARD WARD, A. M.
Rector of *Ingoldsby* in *Lincolnshire*.

Ecclus XXXIX. Ver. 9, 10.

Many shall Commend his Understanding; and so long as the World endureth, it shall not be blotted out; his Memorial shall not depart away; and his Name shall live from Generation to Generation. Nations shall shew forth his Wisdom; and the Congregation shall declare his Praise.

L O N D O N,

Printed and Sold by Joseph Downing in Bartholomew-
Close near West-Smithfield, 1710.

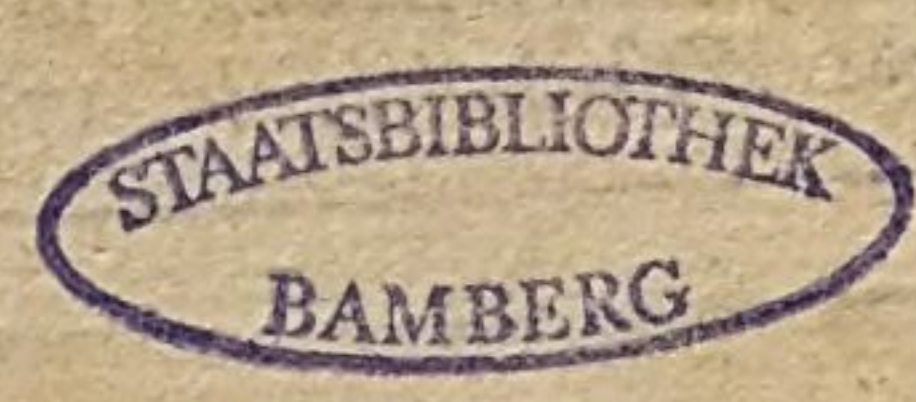
THE
LIFE

OF
THE
LORD
HENRY MORE
FELLOW OF CHRIST'S COLLEGE
CAMBRIDGE

To which are annexed
Observations of his Life and Experiments
BY

RICHARD W. B. B. B.
Author of "The History of the

Philosophy of the Mind



To the most Reverend-Father in God,

J O H N,

By Divine Providence

Lord Arch-Bishop of

T O R K,

His Grace,

Primate of ENGLAND,

A N D

METROPOLITAN.

May it Please your Grace,

TO Accept of a *Dedication* of
these *Papers* to your justly
Great and admir'd *Name*; and to
Vouchsafe them the *Patronage*, which
both upon some *general*, as also
particular Considerations, they pe-
culiarly Court.

A 2

That

The Epistle Dedicatory.

That any should be Ambitious to *Inscribe* Books to so *High* a Person, can be no Wonder; *Your Grace* being able to cast a *Lustre* and *Esteem* upon any thing you shall please to *Favour* or *Esponse*. And this, *My Lord*, I must ingenuously Confess, was one Reason, that Prompted my own *Ambition* to Aspire to so great an Honour: Especially when back'd with the Consideration, how *Eminent* a Person I here write of; and that the *Greatest Spirits*, and most *improv'd Minds*, are the fittest to *Patronize*, or do *Honorary Rights* to one another.

But besides these, there are some *particular Motives* for the *Dedication* of the *Life* that is here written, to *Your Grace*. You was not only of the same *College* with this most *Excellent Person*, and Acquainted early with him; but
have

The Epistle Dedicatory.

have likewise been Pleas'd generously to Express your *Obligations* to Him; together with that great *Honour* and *Esteem* which you had for him whilst *Living*, and retain still for his *Memory* to this very *Day*. So that whether I cast my Eye upon what is *Publick* or *Private*, I hope, I shall do a suitable and becoming Act, in the Offering that I make of *Dr. MORE's Life and Character* to *Your Grace*.

I should now, according to *Custom*, and what may be particularly expected in such an *Inscription* to *Your self*, have taken a just Notice of some of those *Excellent Characters* that are so *Eminent* in *Your Grace*: And I intended indeed once to have *Ventur'd* at some Attempt of this kind. But having certain Reason to fear the *Unacceptableness* of any

The Epistle Dedicatory.

studied, however deserv'd *Praise*, to Your equally *Great* and *Good* Mind, I shall not presume to write *Your Grace's Panegyrick*; leaving the *Church* and *World* to Enlarge Publickly on *this*; and not taking upon my self needlessly and officiously to Proclaim it.

I have little then to do, but to beseech *Your Grace* to pardon the *Boldness* of this *Dedication*; and, what is much more, the *Defects* that will be found in the Management of the *Life* I have undertaken to Describe. Your self, *My Lord*, knew him much better than I am able, for the main, to Represent him to You: And I only wish, that I could have done it in such a manner, as to make it worthy of *Your Grace*, the *Publick*, and of *Him* that is the Subject of the Whole.

That

The Epistle Dedicatory.

That GOD may long Preserve
Your Grace an Ornament and Pillar
both of the Church and Crown ; A
Blessing to your Diocese ; A Light
shining, amongst many others we
have the Happiness to Enjoy, in
the midst of a too crooked and perverse
Generation ; and, in all Respects,
an Example of solid Worth and Piety ;
is the sincere Prayer of,

May it Please your Grace,

Your Grace's most Humble

And Obedient Servant,

RICHARD WARD.

The Epistle Dedicatory

That GOD may long preserve
Your Grace an Ornament and Pillar
both of the Church and Crown; A
Blessing to your People; A Light
shining, amongst many others, we
have the Hopes to Enjoy, in
the midst of a too crooked and perverse
Generation; and in all Respects,
an Example of holy Word and Piety;
is the sincere Prayer of

May it Please your Grace,

Your Grace's most humble

And Obedient Servant

RICHARD WARD

THE

A

T H E
P R E F A C E.

I Will not Entertain the Reader with a long Discourse concerning the Usefulness and Pleasure of reading Lives; those especially of such as have been exceeding Eminent for Wisdom and Virtue in their Generations. This is so known a Thing, and hath so often been done to very good Purpose, that I hold it needless in the least to insist upon it. I will only take the Freedom to observe, with respect to what's before us, that perhaps there are few or no Persons, whose Lives in particular some of the best Rank and Note for Learning and Piety, as well as others, may on some Accounts be more Curious, or rather seriously Desirous to see, than that of this Person, whose Character is here Presented to the World. And I am not without Hopes, that even Posterity it self will not be ill Pleas'd with this fullest Account that I am able to give of both a
Chri-

THE PREFACE.

Christian and Writer so extraordinary amongst us.

After all which, I am sensible notwithstanding, that the Manner of my Writing this Life, will in certain Regards, and this especially as to some, require an Apology. And it is but fit therefore, that, to the best of my Power, I should endeavour their Satisfaction.

And, First, If any shall think it spun out to a much greater Length than needed; and to consist frequently of a great Number of unnecessary Quotations out of the Doctor's Treatises; they are desired to Consider, that there was a threefold Design in the Composing of it: The First, to give as full an Account of the Character of the Doctor as I well could; The Second, To frame it after such a Manner, as might best give the Reader a Taste of the Spirit and Excellency of his Writings; The Third, To compile it after the most useful Way for the Guidance of Life; or the Promoting of the Ends of Virtue and Piety: Which Three, if they be all attended to, will, I hope, either shorten in Appearance, or make them less wonder at the Tedioufness of it.

But I am afraid of a greater Objection against the Whole than this: And that is, The Height and Nature of the Character

THE PREFACE.

Enter throughout: Which may be thought by many, and this especially in some Places, to be too extraordinary and refin'd. But for this, I do again desire they would be pleas'd to Consider, what a noble Foundation I have for it; and then whether my Comment be any other, than what is suitable to the Subject that lies before me; and which it was not for my self, of all others, to change or lessen.

If this shorter Account will not Content them; I will be so free here, as to give the Reader a Relation, in part, of what pass'd between a Worthy Person and my self, on this Occasion: Which, with what will be found towards the Close of this Part of the Doctor's Life, will be my Best Apologie as to this Matter. Upon something that he was pleas'd to intimate to me, I Reply'd thus.

“ As to the Panegyrick, &c. 'twas
“ hard sometimes, in such a Subject
“ as this, to Abstain from it: And it
“ is but what is Usual, more or less,
“ in the Writers of Lives. But for
“ any Excess or Invidiousness, 'tis what
“ my self hath had a Sense of all a-
“ long: And therefore, I have endea-
“ voured in some Places to guard a-
“ gainst it as well as I could. But
“ when I went about to lessen any
“ where

THE PREFACE.

“ where that which I had said, it
 “ seem’d so just and true, that I knew
 “ not well how to do it. This hath
 “ indeed been less objected by some
 “ Readers of the *Life* than I expected.
 “ And though *One* of the Learned
 “ Persons that Perused it with you,
 “ Propos’d this with *Prudence* to my
 “ Consideration; yet the *Other*, you
 “ see, thought that I rather *fell short*
 “ than *exceeded*. But above all these,
 “ *Sir*, Your own Noble Strain to-
 “ wards the Conclusion, seems highly
 “ both to *Justify* and *Animate* me in
 “ the Whole.

For the better opening of the Way to
 this, it will not, I Persuade my self, be
 unacceptable to the Reader, if I enlarge
 a little on what this Serious and Ingenious
 Peruser offer’d to me.

The Things
 that would not
 be believed.
 See p. 3 of the
 Life, &c.

“ I want, saith he, the *Incredibilia* in
 “ greater Plenty. Thankful I am,
 “ and acknowledge my self highly o-
 “ blig’d by what is here done. But
 “ still what is done discovers to me,
 “ that there is a great deal more that
 “ wants to be Communicated.—

“ In short, after my repeated Thanks
 “ for the particular Information about
 “ the *Author’s* Attaining to his extra-
 “ ordinary *Privilege* and *Experience*,
 “ give

THE PREFACE.

“ give me Leave to Complain of a
“ great *Chasm*. Why must we have
“ no Account or Journal of the Holy
“ Discipline of *Divine Wisdom* upon
“ this Early *Devoto*; whereby he be-
“ came Perfect, as the Author of *Wis-*
“ *dom* expresseth it, Ch. 4. 13. in a
“ short time? I can easily grant you
“ could not give a Complete Account:
“ But therefore must we have None?
“ There is something in the very *Air*
“ of some Passages, that to me con-
“ fesseth, that you know more than
“ you are willing to Communicate.
“ And, I hope, I am not mistaken.
“ Were the *Doctor* alive, his *Modesty*
“ might be consider’d: But now *that*
“ is secur’d, let GOD be *Glorified* on
“ *Earth*, as well as in *Heaven*. Let
“ this bright Example *Blaze out* in
“ full *Splendour*; Attract the *Eyes* and
“ *Hearts* of the *Readers*; and shed a
“ *Holy Infection* upon the *Lethargic*
“ *World*. Forgive my Importunity;
“ and Comply with my Request: Let
“ us know, what you can tell us yet
“ more at large; though but imper-
“ fect.

*In answer unto which again, the Best
Reply that I could make, was this.*

“ For

THE PREFACE.

“ For the *Incredibilia*, &c. you may
“ be assur’d, Sir, that if I had known
“ any of them better, or more par-
“ ticularly, than is Occasionally noted,
“ I would very gladly, so far as any
“ way fit, have Communicated them
“ in the *Life*. But they are indeed
“ the *Desiderata* of it. And would
“ be Comprehended, as I conceive,
“ in the Things following; *viz.* The
“ *High uncommon Workings*, and very
“ *Singular Experiences*, in the way of
“ *Wisdom and Virtue*, of his own *Mind*;
● partly from *it self*, but mainly from
“ the *unusual Influences*, or more than
“ *ordinary Illapses* of the *Holy Spirit*:
“ The *uncommon Notices*, or *secret In-*
“ *tercourses*, of some of the good *Genii*,
“ or *Spirits* from *above*, which we may
“ perceive he sometimes *Enjoy’d*: And
“ if it need to be added, his *Exceed-*
“ *ing High Abilities* for *Contemplation*;
“ and even *ineffable Sensations* of *Divine*
“ *Joy*, *Ravishments* from his *Chari-*
“ *ty*, *Humility*, *Devotion* and the like.
“ Instances of these we have sufficient
“ in the *General*: And the *Rest*, in all
“ likelihood, would have been but
“ *like* them; though of *excellent Use*,
“ and *great and new Pleasure* still, if
“ possible to be known. The whole
“ *Spi-*

THE PREFACE.

“ *Spiritual Scene*, from end to end,
“ of *Conflict, Victory*, and an after
“ *settled Enjoyment*, would, I believe,
“ if all open’d, be very truly Ad-
“ *mirable*.

Having Enlarged here perhaps more than enough, I shall speak briefly now of some other Things that may be liable to Exception in these Papers.

It may be thought by some, that I am too minute and officious in taking Notice of so many little Sayings, or Passages of the Doctor. But for these, I hope, they will carry generally their own Excuse along with them; and at least be no more than what will Please and Oblige, rather than Offend many Readers; such as knew well the Doctor and his Genius; and how much there is often Couch’d in his Short, but significant, Sentences. It was his way frequently to put Things into such a Form: And I look upon them ordinarily as Elegant and Sententious Aphorisms; which yet every Wise Reader will take and understand according to their Nature, and no otherwise.

It was the Expression of a very great Person, That not a Scrip of the Doctor’s should be lost. And so truly for his very Sayings, that were at all Memor-able, I have that Regard for them, that
some

THE PREFACE.

some being overlook'd, or not inserted in this present Volume, I shall Reserve them for some other Opportunity of making the Publick acquainted with them.

If any take Offence at the Excursions that I make pretty frequently of my own; I have little to say, but that I either had, or thought I had, a good Occasion for them; and that they might be some way of Use or Entertainment in these Sheets. But if it prove otherwise; I must take it upon my self, and beg Pardon of the Reader for that, or any other Disadvantages of the Whole.

And now, in the last Place, I am particularly Sensible in this Polite Age, of the Imperfection of the Style and Composition: Like some less-sightly Buildings, it had the Unhappiness of being Patch'd up at several times; and was rather still a rude and faint Essay, than any correct Piece fitted for the Publick. But to end an Apology, which may more Offend than Excuse; my chief Hope is, that the Minds of the Perusers will be so taken up with the weighty Subject and Nature of the Work, as the less to note, or more favourably at least to pass over the Deficiencies of the Style.

After

THE PREFACE.

After all, I must confess, it is to my self a Considerable Satisfaction, and I hope also may be some to the Reader; that divers Worthy Persons, as well in the City as in the Country, and also in Both the Universities, did me the great Favour of Perusing the Life, before it was committed to the Press; and likewise the Honour, as to the main, of an Approbation of it: Which, as it Exceeded my Expectation; so if, in the Judgment of others, it be not found to Exceed as much my Deserts, I must look upon my self as very Happy.

It will be time now to take a short Notice, that besides this First Part of the Doctor's Life, there will be found in the End an Addition of some Curious and Useful Letters written by him on several Occasions; but such generally as are Practical and Divine; and Contain, especially some, rare and singular Advices, for our attaining unto the best and most perfect Life that our Natures are Capable of. The very meanest of them will not, I hope, be without their Use: And by them altogether, some Passages of the Life will be confirmed and illustrated.

They are such in great Part as were never before Publish'd. The Letters

THE PREFACE.

concerning Self-love (as also that to William Pen Esq; writ with great Temper and Judgment) were indeed before Printed; though not (as it happen'd) without Considerable Mistakes. But they have been judg'd by some so singularly Excellent and Instructive; lead so much to the highest, or most noble Sense and Practice of Religion; and are so suitable to the Nature of this Whole Work; that I am persuaded, it will be thought no Piece of Tedioufness, or an Overweening Imagination, to annex them, as I have done, amongst the rest, to it.

I must, before I End, not omit to observe, that although, for several Reasons, it was thought most Convenient to publish this present Part by it self; yet whenever the Writer shall find himself Encourag'd, and that the other is Desir'd, it shall soon appear how Ready he is, to the utmost of his Ability, to Gratify and Serve the Publick in it.

Nay, the Truth is, I may not improperly here add, that the One is not very Perfect without the Other. For though in this latter spoken of, I treat chiefly of his Works; yet there are so many things occasionally all along mention'd, that Illustrate and Enlarge his Life and Character,

THE PREFACE.

rafter, that I should hope, the Reader will not fail, in a measure, on more Accounts than one, of being Entertain'd and Edified by it.

And while the Works, at this Day, of several very Learned and Worthy Persons Deceas'd, are with great Care Collected, and Recommended to the World; I hope, the doing but a due Right to the Works and Memory of this Excellent Author, in whatsoever kind or way it is done, will not be thought amiss of, by any serious and intelligent Persons. For, setting aside some glorious and uncommon Opinions to be met with in him; and in which, perhaps the World will be found at last more to fall short than He to Exceed; certainly, as to what concerns all the acknowledged Parts of Life and Godliness, or the whole Christian Doctrine as contain'd in Scripture, there is no Person whatever, Antient or Modern (if I may presume to speak a Bold Truth, and express the Sense of many Wise Men) that hath written with more Soundness, Zeal, and Judgment; with a greater Nobleness and Excellency, and Peculiarity of Divine Sense and Relish, than He hath done: Or that acted in it with

THE PREFACE.

a greater Faithfulness and Integrity for the common Good.

I shall shut up the Whole with an Allusion or Application of those Verses to him, which immediately precede the Verses in the Title-Page, Ecclus. 39. Ver. 6, 7, 8. [At the great Lord's Will He was] fill'd with the Spirit of Understanding: He [poured] out wise Sentences; and [gave] Thanks unto the Lord in his Prayer. He [directed] his Counsel and Knowledge; and in his Secrets [did] he meditate. He [shew'd] forth that which he [had] learned, and [he gloried] in the Law of the Covenant of the Lord.

To Dr. MORE; An ODE Collect. of
Miscel:
Consisting
of Poems,
&c. Pag.
73.
*Written by the Ingenious
and Learned Mr. Norris.*

I.

GO *Muse*, go hasten to the Cell of Fame,
(Thou know'st her reverend awful Seat;
It stands hard by your Blest Retreat)
Go with a brisk Alarm, assault her Ear;
Bid her her loudest Trump prepare,
To sound a more than Humane Name,
A Name more Excellent and Great
Than She could ever publish yet:
Tell her; She need not stay till Fate shall give
A License to his Works, and bid them live;
His Worth now shines through Envy's base Alloy;
'Twill fill her widest Trump, and all her Breath employ.

II.

Learning, which long, like an Enchanted Land,
Did Human Force and Art defie,
And stood the Virtuoso's best Artillery,
Which nothing mortal could subdue,
Has yielded to this Hero's Fatal hand;
By him is conquer'd, held, and peopled too.
Like Seas that border on the Shore,
The Muses Suburbs some Possession knew;
But like the deep Abyss their inner Store
Lay unpossess'd, till seiz'd and own'd by You:
Truth's Outer Courts were trod before;
Sacred was her Recess; that Fate reserv'd for MORE.

III.

A N O D E.

III.

*Others in Learning's Chorus bear their part ;
And the great Work distinctly share :
Thou our great Catholick Professor art ;
All Science is annex'd to thy unerring Chair.
Some lesser Synods of the Wise
The Muses kept in Universities ;
But never yet, till in thy Soul,
Had they a Council Occumenical.
An Abstract they'd a mind to see
Of all their scatter'd Gifts, and summ'd them up in Thee.
Thou hast the Arts whole Zodiack run ;
And fathom'd all that here is known.
Strange restless Curiosity !
Adam himself came short of Thee.
He tasted of the Fruit, Thou bear'st away the Tree.*

IV.

*Whilst to be Great the most aspire,
Or with low Souls to raise their Fortunes higher ;
Knowledge, the chiefest Treasure of the Blest,
Knowledge, the Wise Man's best Request,
Was made thy Choice : For this thou hast declin'd
A Life of Noise, Impertinence and State ;
And whate'er else the Muses hate ;
And mad'st it thy own Business to Enrich thy Mind.
How Calm thy Life, how Easie, how Secure,
Thou Intellectual Epicure !
Thou, as another Solomon, hast try'd
All Nature through ; and nothing thy Soul deny'd.
Who can two such Examples shew ?
He All things try'd t' enjoy, and you All things to know.*

V.

*By Babel's Curse, and our Contracted Span,
Heaven thought to check the swift Career of Man :
And so it prov'd till now ; Our Age
Is much too short to run so long a Stage :
And to learn Words is such a vast Delay,
That we're benighted e're we come half way.*

Thou

A N O D E.

*Thou with unusual Hast driv'st on ;
And dost even Time it self out-run.
No Hindrance can retard thy Course,
Thou rid'st the Muses winged Horse ;
Thy Stage of Learning ends e're that of Life be done.
There is now no Work left for thy Accomplish'd Mind,
But to survey thy Conquests, and inform Mankind.*

T H E

A N O D E

• Then with a sudden start
And half even then it felt
No hindrance can be
Then with the wings
By Stage of Learning
There is now no work left for the
But to keep the Company

THE

T H E
L I F E
O F

The Learned and Pious

Dr. H E N R Y M O R E.

IT is not only Customary, but seems to be the Right of *illustrious Persons*, to have *The Intro-* the most considerable Passages of their *duction.* *Lives* transmitted to Posterity. Nor is the Design any other of the *Divine Providence*, in raising up great and extraordinary Men; than that the World should take particular Notice of their Virtues; and of such Performances of theirs as both for the Illustration of its own Glory, and for the Good of others, have proceeded from them.

But in attempting so great an Enterprize as the present, I am sensible of the Peculiarity and Difficulty of the Province I undertake. I know the Expectation there
B will

The Life of the Learned

will soon be of finding something that is extraordinary in this Performance ; something, I mean, suitable to the *Character* of this *excellent Person* ; to the Singularity of his *Learning* and *Genius* ; to that *Esteem* he hath so justly gain'd in the World ; that Sense of him, in short, and that especial Reverence for him, which many have ; from whence they will be prone to conceive Hopes of seeing it all answer'd by these Papers ; and of a full *Life* to be offer'd in them to publick View.

But I am sorry that I must here acquaint my Readers, that I cannot pretend to reach the Height of this : I have neither Materials, nor yet Abilities for it : Though I shall be able, possibly to note many Things not unacceptable to them ; and such as they may judge so worthy of Remark, as that it would be pity they should entirely be lost to the World.

My Design in brief is, to offer to the Publick, the best Account that I can of this *Great both Divine and Philosopher* : And because he was a Person really *extraordinary*, and yet not so universally taken notice of in the World, to endeavour from Himself, and his publick Works, or as I shall otherwise be able, to set him in a fair, or at least tolerable Light ; and to collect together such Things concerning him as may best recommend his *Wisdom*, and *Writings*, and *Piety* unto All.

If some that were his great Friends, and who through a happy Relish of his Writings and Spirit were the best able to do Right to his Memory, would have undertaken that noble Task ; the learned World had receiv'd
before

before this, a more weighty Representation of these Matters; and the Subject had been adorn'd with an unusual Learning and Eloquence both at once. But since these, though solicited, have not undertaken it, I hope it will make way for the more candid Acceptance of what my self shall endeavour.

It is indeed a Thing extremely to be wish'd, that he Himself would have written his own *Life*; because of the *peculiar Nature* of it; and because of those hid uncommon *Mysteries*, and noble *Experiences* contain'd in it: That he would have been at the Pains to have sat to himself; and suffer'd his own curious Hand and Pencil to have pourtray'd him. What Artist could have boasted of so rare and singular a Piece? Or what Eye could have view'd easily so excellent a Composition? Sure here, if any where amongst mere Men, had been *Plato's* Virtue rendred Outward, and visible to the naked Eye; and it would not have fail'd, I am confident, of raising just Passions, in all such as should have been the skilful Spectators of it.

There were not wanting those, to my Knowledge, that with some Earnestness importun'd him to this writing of his *Life*: But he gave them once this short Answer; That *if it were written, it was such as would not be believ'd*. Which is to be understood of those *Experiences* of his Life that I have above mention'd; and the uncommon State and Dispensation which he was under: In which there were so many Things of a peculiar Nature; that

I am apt to believe, the serious World would have been much gratified in the Knowledge and Discovery of them.

The Life of
the Soul :
Canto 2. 3.

But though he was not pleas'd to do this at large : Yet hath he, in several Places of his Writings, given Intimations of his *Genius* and *Character* ; and the most fully of all (excepting perhaps one of his *Poems*) in his copious *Preface* prefix'd to his First *Philosophical Volume* : Wherein he hath inserted the *Primitia* of his *Youth*, and the admirable State that he was early plac'd in. Which being naturally *Introductory* to his *Writings*, and to the Whole of his *Life*, I shall here begin with the *Translation* of it ; and shall then proceed to collect what otherwise I shall be able, and think proper upon this Occasion ; ending with the *Shade* of his Last *Exit*. After which, I shall add a brief *Account* of his *Works* ; for the sake of *those* chiefly that are either wholly, or in great part Strangers to them : That so they may have, at least, a Prospect of the *Nature* of them ; if haply they shall do that Right to themselves, as to be mov'd by it, with Seriousness and Unprejudicedness to peruse them.

A Translation
from the Pref.
to his Philos.
Vol. With some
Remarks.

TO give then a *Translation* of what he speaks of Himself in that *Preface* general beforementioned : After he hath given the Reader an Account of the Occasion of *translating* his *Works* into *Latin* ; as also discours'd briefly, and with great Judgment, concerning the *Nature* and *Measure* of a *true Stile* ; he comes at length to give a *short* particular History of all his *Writings* whatsoever ;

ever; in what *Order* they were written by him, at what *Time*, and upon what *Instigations* or *Occasions*.

“ But for the better Understanding of all Num. VII.

“ this, we are to take (*saith he*) our Rise *The Dr's little*
 “ a little higher; and to premise some things *Narrative of*
 “ which fell out in my *Youth*; if not also in himself.

“ my *Childhood* it self: To the End that it
 “ may more fully appear, that the Things
 “ which I have written, are not any bor-
 “ rowed, or far-fetch'd Opinions, owing
 “ unto *Education*, and the *Reading of Books*;
 “ but the proper Sentiments of my own
 “ Mind, drawn and derived from my most
 “ intimate *Nature*; and that every *Humane*
 “ Soul is no *abrasa tabula*, or mere Blank
 “ Sheet; but hath innate *Sensations* and *No-*
 “ tions in it, both of good and evil, just and
 “ unjust, true and false; and those very
 “ strong and vivid.

“ Concerning which Matter, I am the
 “ more assur'd; in that the *Sensations* of my
 “ own Mind are so far from being owing to
 “ *Education*, that they are directly contrary
 “ to it: I being bred up, to the almost 14th
 “ Year of my Age, under *Parents* and a
 “ *Master* that were great *Calvinists* (but
 “ withal, very pious and good ones):
 “ At which Time, by the Order of my *Pa-*
 “ rents, persuaded to it by my *Uncle*, I im-
 “ mediately went to *Eton School*; not to
 “ learn any new Precepts or Institutes of
 “ *Religion*; but for the perfecting of the
 “ *Greek* and *Latin Tongue*. But neither
 “ there, nor yet any where else, could I

“ ever swallow down that hard Doctrine
 “ concerning *Fate*. On the contrary, I re-
 “ member, that upon those Words of *Epi-*
 “ *ctetus*. 'Αγε με ὦ Ζεῦ, καὶ σὺ ἢ πεπρωμένῃ, *Lead*
 “ *me, O Jupiter, and thou Fate, I did (with*
 “ *my eldest Brother; who then, as it hap-*
 “ *pened, had accompanied my Uncle thither)*
 “ *very stoutly, and earnestly for my Years,*
 “ *dispute against this Fate or Calvinistick*
 “ *Predestination, as it is usually call'd: And*
 “ *that my Uncle, when he came to know it,*
 “ *chid me severely; adding menaces with-*
 “ *all of Correction, and a Rod for my im-*
 “ *mature Forwardness in Philosophizing con-*
 “ *cerning such Matters: Moreover, that I*
 “ *had such a deep Aversion in my Temper*
 “ *to this Opinion, and so firm and un-*
 “ *shaken a Perswasion of the Divine Justice*
 “ *and Goodness; that on a certain Day, in a*
 “ *Ground belonging to Aton College, where*
 “ *the Boys us'd to play, and exercise them-*
 “ *selves, musing concerning these Things*
 “ *with my self, and recalling to my Mind*
 “ *this Doctrine of Calvin, I did thus seri-*
 “ *ously and deliberately conclude within my*
 “ *self, viz. If I am one of those that are*
 “ *predestinated unto Hell, where all Things are*
 “ *full of nothing but Cursing and Blasphemy,*
 “ *yet will I behave my self there patiently*
 “ *and submissively towards God; and if there*
 “ *be any one Thing more than another, that is*
 “ *acceptable to him, that will I set my self to*
 “ *do with a sincere Heart, and to the utmost*
 “ *of my Power: Being certainly persuaded,*
 “ *that if I thus demeaned my self, he would*
 “ hardly

“ hardly keep me long in that Place. Which
 “ *Meditation* of mine, is as firmly fix’d in
 “ my Memory, and the very Place where I
 “ stood, as if the Thing had been transacted
 “ but a Day or two ago.

“ And as to what concerns the *Existence*
 “ of GOD: Though in that Ground men-
 “ tioned, walking, as my Manner was,
 “ slowly, and with my Head on one Side,
 “ and kicking now and then the Stones with
 “ my Feet, I was wont sometimes with a
 “ sort of Musical and Melancholick Murmur
 “ to repeat, or rather humm to my self,
 “ those Verses of *Claudian*;

*Sape mihi dubiam traxit sententia mentem ;
 Curarent Superi terras ; an nullus inesset
 Rector, & incerto fluerent Mortalia casu.*

[Oft bath my anxious Mind divided stood ;
 Whether the Gods did mind this lower World ;
 Or whether no such Ruler (Wise and Good)
 We had ; and all things here by Chance were
 burld.]

“ Yet that exceeding hail and entire *Sense*
 “ of GOD, which *Nature* her self had
 “ planted deeply in me, very easily silenced
 “ all such flight and *Poetical Dubitations* as
 “ these. Yea even in my first *Childhood*, an
 “ inward *Sense* of the *Divine Presence* was so
 “ strong upon my Mind ; that I did then
 “ believe, there could no Deed, Word, or
 “ Thought be hidden from him : Nor was
 “ I by any others that were older than my
 “ self,

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“ self, to be otherwise persuaded. Which
 “ Thing since no distinct Reason, Philoso-
 “ phy, or Instruction taught it me at that
 “ Age ; but only an *internal Sensation* urg’d
 “ it upon me ; I think it is very evident,
 “ that this was an *innate Sense* or *Notion* in
 “ me, contrary to some witlefs and sordid
 “ *Philosophasters* of our present Age. And
 “ if these cunning *Sophisters* shall here reply ;
 “ that I drew this Sense of mine *ex Traduce*,
 “ or by way of *Propagation*, as being born
 “ of *Parents* exceeding *Pious* and *Religious* ;
 “ I demand, how it came to pass, that I
 “ drew not *Calvinism* also in along with it ?
 “ For both my *Father* and *Uncle*, and so also
 “ my *Mother*, were all earnest Followers of
 “ *Calvin*. But these Things I pass ; since
 “ Men *Atheistically* disposed cannot so re-
 “ ceive them, as I from an inward Feeling
 “ speak them.

“ I go on therefore with my Little *Narra-*
 “ *tive*. Endued as I was with these Prin-
 “ ciples, that is to say, a firm and unshaken
 “ Belief of the *Existence* of GOD, as also
 “ of his *unspotted Righteousness* and *perfect*
 “ *Goodness*, that he is a God *infinitely Good*,
 “ as well as *infinitely Great* ; (and what other
 “ would any Person, that is not doltish or
 “ superstitious, ever admit of) at the Com-
 “ mand of my *Uncle*, to whose Care my
 “ *Father* had committed me, having spent
 “ about *three Years* at *Aton*, I went to
 “ *Cambridge* ; recommended to the Care of
 “ a Person both *learned* and *pious*, and, what
 “ I was not a little sollicitous about, not at
 “ all

“ all a *Calvinist* ; but a *Tutor* most *skilful*
 “ and *vigilant* : Who presently after the
 “ very first Salutation and Discourse with
 “ me, ask’d me, whether I had a *Discern-*
 “ *ment of Things Good and Evil* ? To which,
 “ answering in somewhat a low Voice, I
 “ said ; *I hope I have* : When at the same
 “ Time I was Conscious to my self, that I
 “ had, from my very Soul, a most strong
 “ *Sense* and *favoury Discrimination*, as to all
 “ those Matters. Notwithstanding, the
 “ mean while, a mighty and almost immo-
 “ derate Thirst after *Knowledge* possess’d me
 “ throughout ; especially for that which was
 “ *Natural* ; and above all others, that which
 “ was said to dive into the deepest Cause of
 “ Things, and *Aristotle* calls *the first* and
 “ *highest Philosophy*, or *Wisdom*.

“ After which when my prudent and
 “ pious *Tutor* observed my Mind to be
 “ inflam’d, and carried with so eager and
 “ vehement a Career ; He ask’d me on a
 “ certain Time, *why I was so above Measure*
 “ *intent upon my Studies* ; that is to say, for
 “ what End I was so ? Suspecting, as I suppose,
 “ that there was only at the Bottom a cer-
 “ tin Itch, or Hunt after *Vain-glory* ; and to
 “ become, by this means, some Famous *Phi-*
 “ *losopher* amongst those of my own Standing.
 “ But I answered briefly, and that from
 “ my very Heart ; *That I may know*. But, young
 “ Man, *What is the Reason*, saith he again,
 “ *that you so earnestly desire to know Things* ?
 “ To which I instantly return’d ; I
 “ desire, I say, so earnestly to know, *That I*
 “ may

“ may know. For even at *that* Time, the
 “ Knowledge of *natural* and *divine* Things,
 “ seem’d to me the highest *Pleasure* and *Feli-*
 “ *city* imaginable.

“ Thus then persuaded, and esteeming it
 “ what was highly Fit, I immerse my self
 “ over Head and Ears in the *Study* of *Phi-*
 “ *losophy* ; promising a most wonderful *Hap-*
 “ *piness* to my self in it. *Aristotle* there-
 “ fore, *Cardan*, *Julius Scaliger*, and o-
 “ ther *Philosophers* of the greatest Note, I
 “ very diligently peruse. In which, the
 “ Truth is, though I met here and there
 “ with some things wittily and acutely, and
 “ sometimes also solidly spoken ; yet the
 “ most seem’d to me either so *false* or *un-*
 “ *certain*, or else so *obvious* and *trivial*,
 “ that I look’d upon my self as having
 “ plainly lost my time in the Reading of
 “ *such Authors*. And to speak all in a
 “ Word, Those almost whole *Four Years*
 “ which I spent in Studies of this kind, as
 “ to what concern’d those Matters which
 “ I chiefly desired to be satisfied about,
 “ (for as to the *Existence* of a *God*, and
 “ the *Duties* of *Morality*, I never had the
 “ least Doubt) ended in nothing, in a man-
 “ ner, but mere *Scepticism*. Which made
 “ me that, as my manner was, (for I was
 “ wont to set down the present State of
 “ my Mind, or any Sense of it that was
 “ warmer or deeper than ordinary, in
 “ some short Notes, whether in *Verse* or
 “ *Prose* ; and that also in *English*, *Greek*, or
 “ *Latin*) it made me, I say, that as a per-
 “ petual

“petual Record of the Thing, I compos’d
 “of eight Verses, which is call’d *Ἀπορία*,
 “and is to be found inserted in the end
 “of my Second *Philosophical Volume*,
 “viz.

Ὁὐκ ἔγνων πόθεν εἰμι ὁ δύσμορος, ἔδὲ τίς εἰμι.
 &c. [To this purpose, as *translated* admirably
 by the *Author* himself.]

(know I:

Nor whence, nor who I am, poor Wretch!
 Nor yet, O Madness! Whither I must goe:
 But in Grief’s crooked Claws fast held I lie;
 And live, I think, by force tugg’d to and fro.
 Asleep or wake all one. O Father Jove,
 ’Tis brave, we Mortals live in Clouds like thee.
 Lies, Night-dreams, empty Toys, Fear, fatal
 (Love,
 This is my Life: I nothing else do see.

“And these things happen’d to me be-
 “fore that I had taken any *Degree* in the
 “*University*.

“But after taking my *Degree*, to pass o-
 “ver and omit abundance of things; I
 “designing not here the Draught of my
 “own Life (though some, and those very
 “Famous Men too, have done that before
 “me; and *Cardan* hath given so exact an
 “Account of his own Writings, that he
 “hath not so much as omitted those that
 “were spoiled by the Urine of a Cat) but
 “only a brief Introduction for the better
 “Un-

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“ Understanding the Occasion of writing
 “ my First Book; It fell out truly very
 “ *Happily* for me, that I suffer’d so great a
 “ *Disappointment* in my *Studies*. For it made
 “ me seriously at last begin to think with my
 “ self; whether the *Knowledge* of things was
 “ really that *Supreme Felicity* of Man; or
 “ something *Greater* and *more Divine* was:
 “ Or, supposing it to be so, whether it was to
 “ be acquir’d by such an *Eagerness* and *In-*
 “ *tentness* in the *reading* of Authors, and
 “ *Contemplating* of Things; or by the *Purg-*
 “ *ging* of the *Mind* from all sorts of Vices
 “ whatsoever: Especially having begun to
 “ read now the *Platonick* Writers, *Marsi-*
 “ *lius Ficinus*, *Plotinus* himself, *Mercurius*
 “ *Trismegistus*; and the *Mystical Divines*;
 “ among whom there was frequent men-
 “ tion made of the *Purification* of the *Soul*,
 “ and of the *Purgative* Course that is pre-
 “ vious to the *Illuminative*; as if the Person
 “ that expected to have his *Mind illuminated*
 “ of God, was to endeavour after the
 “ *Highest Purity*.

“ But amongst all the Writings of this
 “ kind there was none, to speak the Truth,
 “ so pierced and affected me, as that *Gol-*
 “ *den little Book*, with which *Luther* is also
 “ said to have been wonderfully taken, viz.
 “ *Theologia Germanica*: Though several
 “ Symptoms, even at that time, seem’d
 “ ever and anon to occur to me, of a cer-
 “ tain deep *Melancholy*; as also no slight
 “ Errors in Matters of *Philosophy*. But that
 “ which he doth so mightily inculcate,
 “ viz

“ viz. That we should thoroughly put off, and
 “ extinguish our own proper Will; that being
 “ thus Dead to our selves, we may live alone
 “ unto God, and do all things whatsoever by
 “ his Instinct, or plenary Permission; was so
 “ Connatural, as it were, and agreeable to
 “ my most intimate Reason and Conscience,
 “ that I could not of any thing whatsoever
 “ be more clearly or certainly convinced.
 “ Which Sense yet (that no one may here
 “ use that dull and idle Expression, *Quales*
 “ *legimus, Tales evadimus*, Such as we read,
 “ Such we are) that truly Golden Book did
 “ not then first implant in my Soul, but
 “ struck and rous’d it, as it were, out of
 “ Sleep in me: Which it did verily as in a
 “ Moment, or the twinkling of an Eye.
 “ But after that the Sense and Consciousness
 “ of this great and plainly Divine Duty,
 “ was thus awaken’d in me; Good God! what
 “ Struglings and Conflicts follow’d pre-
 “ sently between this Divine Principle and
 “ the Animal Nature! For since I was most
 “ firmly perswaded, not only concerning
 “ the Existence of God, but also of His Ab-
 “ solute both Goodness and Power, and of
 “ His most real Will that we should be
 “ perfect, even as our Father which is in Hea-
 “ ven is perfect; there was no room left for
 “ any Tergiversation; but a necessity of imme-
 “ diately entering the Lists, and of using all
 “ possible Endeavours, that our own Will,
 “ by which we relish our selves, and what
 “ belongs to us, in things as well of the
 “ Soul as of the Body, might be oppos’d,
 “ de-

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“ *destroy’d, annihilated; that so the Divine*
 “ *Will alone, with the New Birth, may re-*
 “ *vive and grow up in us. And, if I may*
 “ *here freely speak my Mind, before this*
 “ *Conflict between the Divine Will, and our*
 “ *own proper Will or Self-Love, there can*
 “ *no certain Signs appear to us of this New*
 “ *Birth at all. But this Conflict is the very*
 “ *Punctum saliens, or First Motion of the*
 “ *New Life or Birth begun in us. As to o-*
 “ *ther Performances, whether of Morality*
 “ *or Religion, arising from mere Self-Love,*
 “ *let them be as Specious or Goodly as you*
 “ *please, they are at best but as Preparations,*
 “ *or the more refin’d Exercises of a sort of*
 “ *Theological Hobbianisme.*

“ But there is nothing that the *Animal*
 “ *Man* dreads so much as *this Conflict*: And
 “ he looks upon it as a piece of mere *Folly*
 “ and *Madness*, to attempt any thing that
 “ is not for his own *Self-Interest*; or that is
 “ not to be accomplish’d by his own pro-
 “ per Strength and Reason. And therefore
 “ the *Old Man*; while it doth but exercise,
 “ all this time, its own nature divers ways,
 “ and adjusts it self to outward multifa-
 “ rious *Opinions* and *Practices* in *Religion*,
 “ and bends and winds it self about this
 “ way and that way; is still a mere *Serpent*,
 “ the mere *Old Man*; as a *Dunghil*, turn
 “ it into what Shapes and Postures you
 “ will, still remains a *Dunghil*. The *Di-*
 “ *vine Seed* alone is that which is accepta-
 “ ble unto God; and the sole invincible
 “ *Basis* of all *true Religion*. The *Re-*
 “ *velation*, through the *Divine Grace*, of
 “ which

“ which *Heavenly* and *sincere Principle* in
 “ my self, immediately occasion’d, that all
 “ my other *Studies*, in comparison of *this*, be-
 “ came vile and of no Account : And that
 “ insatiable Desire and Thirst of mine after
 “ the *Knowledge* of things was wholly almost
 “ extinguish’d in me ; as being sollicitous
 “ now, about nothing so much as a more full
 “ *Union* with this *Divine* and *Cœlestial Prin-*
 “ *ciple*, the inward flowing Well-spring of
 “ *Life eternal* : With the most fervent Prayers
 “ breathing often unto God, that he would
 “ be pleas’d thoroughly to set me free from
 “ the dark Chains, and this so fordid Cap-
 “ tivity of my *own Will*.

“ But here openly to declare the Thing
 “ as it was ; When this inordinate Desire
 “ after the *Knowledge* of things was thus al-
 “ lay’d in me, and I aspir’d after nothing but
 “ this sole *Purity* and *Simplicity* of *Mind*,
 “ there shone in upon me daily a greater
 “ *Assurance* than ever I could have expected,
 “ even of those things which before I had
 “ the greatest Desire *to know* : Infomuch
 “ that within a few Years, I was got into
 “ a most *Joyous* and *Lucid* State of *Mind* ;
 “ and such plainly as is *ineffable* ; though,
 “ according to my Custom, I have endea-
 “ voured to express it, to my Power, in a-
 “ nother *Stanza* of *Eight Verses*, both in
 “ *Sense* and *Title* answering in a way of di-
 “ rect Opposition unto the Former ; Which
 “ is call’d (as that *Ἀπορία*, * *Inviousness* and
 “ *Emptiness*, so this) *Ευπορία*, *Fulness* and *Per-*
 “ *viousness* ; and is to be found likewise at
 “ the end of my *Second Philosophical Volume*,
 “ begining thus ;

* Where all
 is dark and un-
 passable ; as
Perviousness is
 the contrary.

En

Ἐκ θεόθεν γέγονα προθορῶν Θεῷ ἀμβροτῶ ἀκτίς,
 &c. [In the *Author's* own Translation as followeth.]

*I come from Heav'n ; am an immortal Ray
 Of God ; O Joy ! and back to God shall goe.
 And here sweet Love on's Wings me up doth
 (stay.*

*I Live, I'm sure ; and joy this Life to know.
 Night and vain Dreams be gone : Father of
 (Lights,*

*We live, as Thou, clad with Eternal Day.
 Faith, Wisdom, Love, fix'd Joy, free winged
 (Might,*

This is true Life : All else Death and Decay.

[Both these *Stanza's* I look upon to contain as *Noble* a Sense of *Mind*, and as *fine* a Strain of *Poetry*, as ever fell from the Pen of Man.]

“ But to reach now at length the Scope I
 “ I drive at ; Not content with this short
 “ *Epigram*, I did afterwards, about the Be-
 “ ginning of the Year 1640, comprise the
 “ chief *Speculations* and *Experiences* I fell in-
 “ to, by persisting in the Enterprize before
 “ mention'd, in a pretty full *Poem* call'd
 “ *Psychozoia*, or the *Life of the Soul*: Stir'd
 “ up to it, I believe, by some *Heavenly*
 “ *Impulse of Mind* ; since I did it at that
 “ time with no other Design, than that it
 “ should remain by me a private Record of
 “ the *Sensations* and *Experiences* of my own
 “ *Soul*.

This

This was the *Occasion* of his Writing that *first Part* of his Book of *Poems*. Which that it might lie the better conceal'd, he tells us next, how *darkly* and *obscurely* it was in several respects compos'd by him. And afterwards he gives an Account of his adding the rest, some at one time, and some at another; and then proceeds to a short *List* of all his *Writings* whatsoever, with the *Times* and *Occasions* of them. Which with the entire *Preface* would be highly worth the Knowledge of the *English Reader*, if proper to be given in this Place.

Here then I shall make an end of what I design'd chiefly to *translate* from him: And I shall only advertise the *Reader* farther, That though this first Poem of the *Life of the Soul* was written in the Year 1640. when the Author was between 25 and 26 Years of Age; yet with some more that he added concerning the *Immortality*, and both against the *Sleep* and *Unity of Souls*, it came not out till 1642. and then he tells us, at the *Instigation* of some *Learned* and *Pious Friends*, to whom he had in private *accidentally* shew'd them. Nay, for that *first Piece*, he several times, it seems, thought of *burning* it, lest it should fall into the *Hands of others*. But *Providence* design'd not that such a Jewel, with the rest that follow'd, should be lost to the World; and so order'd the Matter, as we have seen, otherwise. And these were to be the *First-fruits*, or *Primordia* of his *Studies*; and a *Pledge* of his *future Performances*.

If any shall be here curious to enquire into the more particular extent of his *intra*

C

paucos

paucos Annos, or those few Years wherein he arriv'd to so admirable a Degree both of *Life* and *Knowledge*, and such a *Divine* State of Joy consequent upon them; I can assure him on very good Grounds, or from the *Author* himself, that it was the Space of between 3 and 4 Years. This short time of *Holy Discipline* and *Conflict*, let him in, it seems, to wonderful *Communications*; and open'd, as it were, the Gates of *Paradise* to Him.

Concerning which matter, it is not, I conceive, for any that have not had some very considerable *Experiences* of this kind to make a true Judgment: Nor will I my self pretend to a sufficient *Knowledge* or *Experience* of it. But it is not, I should think, difficult to apprehend; That a Man having once rescued himself from the *Obliquity* and *Captivity* of his own *Self-will* and *Self-love*, and got, so far as even *this* Life suffers, from the *Bondage of Corruption*, into the *Glorious Liberty of the Children of God*; into a high State of *Virtue* and *Divine Purity*, with a most Free, Noble, Intelligent, and Universal *Love* of God, and of the whole Creation: I say, it is not difficult to conceive, that the *Life* of such a Person, especially of a Person of the *Doctor's* Parts and Constitution, must needs be very highly *Joyous* and *Blessed*. A Heart loosed from it self, is like a Ship sailing in the midst of the Seas: And we having recovered our selves into the due *Love of God*, and of *one another*, to a State of *Freedom* and *Innocency*; what remains,

mains, but to live in a most unspeakable *Peace, Liberty and Felicity* for evermore?

Such will *exult* in G O D, in this *Divine Life* communicated to them, and in *all Creatures*: Whose *Numbers, Orders, Happinesses,* and *Extent*, with the *Works of Providence* in the *Universe* at large, are unspeakable and unknowable; but will be shrewdly guess'd at, and most magnificently conceiv'd of, by Men of *this Character*: And indeed even *Philosophy* it self doth present us with admirable and astonishing Prospects of them.

This then was the *Blissful and Glorious Issue* of the *Doctor's* so *sincere and Heroical* Enterprize, in the freeing of his *Soul* from *Sin and Self*; it was *excellent Wisdom*; and that *sudden*, in a manner, and *unexpected*; a clear *Æthereal* sort of *Temperament of Body and of Mind*; a gladsome and even *Enthusiastick* Sense of *Joy*, in the *Nature, Works and Providence* of G O D; with a most stable *Truth and Rectitude of Nature* as to *himself*. Nor can any deny, but that all these are the *noblest Fruits and Attainments of Religion*; the *highest and most perfect Exercises* of it; and that, according to our Powers, we are all of us oblig'd to aspire after this *Sincerity and Virtue*.

Let me only add now, with respect to that *Poetical Description* of his, touching the so high *Conflict and Victory* in Himself (Which to its useful and pious Seriousness hath all the Art and Elegancy added, that an

incomparable Peice of *Divine Poetry*, writ in that way, can be embelish'd or adorn'd with) what he speaks of that matter in another Place thus.

Pref. to Myst.
of Godliness

“ But being well advis'd, both by the
“ Dictates of my own *Conscience*, and clear
“ Information of those *Holy Oracles* which
“ we all deservedly reverence; that God
“ reserves his *choicest Secrets* for the *purest*
“ *Minds*; and that it is *Uncleanness of Spirit*,
“ not *distance of Place*, that dissevers us
“ from the *Deity*; I was fully convinc'd,
“ that *true Holiness* was the only safe En-
“ trance into *Divine Knowledge*. And hav-
“ ing an unshaken Belief of the *Existence*
“ of *God*, and of *his Will* that *we* should be
“ *holy* even as *he* is *holy*; Nothing that is
“ truly Sinful, could appear to me uncon-
“ querable, assisted by such a Power: Which
urged me therefore seriously to set my self
to the Task. Of the *Experiences* and *Events*
of which Enterprize my 2d and 3d Canto of
the *Life of the Soul* is a real and faithful *Re-*
cord.

So that this *Great Person* hath, we see,
in a Measure, and in some of the most con-
cerning Instances of it, presented his own
Life and Picture to the World. Which
though he hath done in little, or, as it were,
in *Miniature*, and could not be prevail'd
upon to enlarge; yet am I glad, for my
part, that he hath drawn the *Effigies* so far
as he hath. And we may perceive by his
Lætissimum, Lucidissimumq; Animæ statum, &
planè ineffabilem, his most *lucid, joyous, and*

un-

unspeakable State of Mind, with such other Intimations up and down in his Writings, that there was assuredly something not a little *Extraordinary* in His Character. For the rest ; Whoever would obtain a more complete *Draught* of Dr. More, he must have it from his *Works* ; as those that are the truest *Pourtraiture* of his Spirit. It was his own Expression indeed, that if any Man had written, his Works would best shew to all intelligent Readers what he was. And perhaps never Person wrote more the Sentiments of his own Mind, or hath more truly represented the free and absolute Results of his own Reason and Conscience to the World than He himself hath done.

I have writ, saith he, after no Copy but the Pref. to *Antid.*
Eternal Characters of the Mind of Man, and against *Athe-*
the known Phænomena of Nature. And a- isme,
 gain ; *I borrow'd them not from Books, but*
fetch'd them from the Nature of the thing it
self, and indelible Ideas of the Soul of Man.
 And once more ; In his Epistle Dedicatory before the *Immortality of the Soul*, he tells that noble Lord, that *He can without vanity* *Profess, that what he offers to him, is the ge-*
nuine Result of his own anxious and thoughtful
Mind, no old Stuff purloin'd or borrow'd from
other Writers.

Having finish'd the *Translation*, and what I thought fit to observe upon it ; I come to note now what otherwise I shall be able, of Him that is the *Subject* of these Papers.

A farther Account of the Dr. With suitable Reflections.

Dr. HENRY MORE was Born at Grantham in Lincolnshire, Octob. 12. 1614. Whose Honour it shall be in after Ages, that it gave Birth to this Eximious Person. His Father was *Alexander More Esq*; one of excellent Understanding, Probity and Piety; and of a fair Estate and Fortune in the World; remembred yet with Esteem in the Place where he liv'd: And the Dr. gives him a very Honourable Testimony in an Epistle Dedicatory prefix'd to his *Philosophical Poems*. He was his Second Son, very greatly valued, and as handsomly left at his Death by him. He thought, he said, his Father, before he died, had no great Stomach to his strict Calvinism.

To pass over what I have heard concerning him at School, That his Master would be at times in Admiration at the Exercises that were done by him: And yet the Dr. hath been heard to say, That the Wonder and Pleasure with which he and others would sometimes read them, elated him not; but that he was rather troubled and asham'd; as not knowing whether he could do so well another time. To pass over, I say, this; Of what an anxious and thoughtful Genius he was from his very Childhood; as he hath expressly in a certain Place told us, so is it abundantly to be collected from his Works in General; and from that which we have heard already concerning him. And assuredly that Wit, Learning, and Piety, which shone so bright afterwards in the Highest Orb of

Dialogue, 3,
Numb. 27,

of *Reason, Wisdom, and Virtue*, could not fail of giving early very Signal Discoveries of it self, and even *Hercules* like perform Wonders in its Cradle; as in a more sober Sense, by what hath been related of those his first Years, the Dr. in a sort, may very justly seem to have done.

And here it is highly *Remarkable*, How, from the Beginning of his time, all things in a Manner came flowing to him; and, as the Beams of the Sun in the cool early Day, rose and shone in upon him with their Golden and unexpressible Light. And having thus *his Mind*, (to use his own elegant Expression) *enlightned with a Sense of the Noblest Theories in this Morning of his Days*, he proceeded (as it is said concerning *Wisdom*) *to shine more and more until Perfect Day*: And thus vigorously residing in his Sphere of Light, he continued his Course to the very Evening of his Age: Though then (as the Sun is often after the clearest Days) overtaken and Envelop'd with Vapours and Clouds; in which this bright Lamp set; yet to rise with so much the greater Lustre in a New and more Glorious Region.

Sadduc. Triumph. p. 272.

Prov. 4. 18.

But here, I say, is that which is greatly *Observable*; How in his *Youthful Years*, at the Writing of his *Poems*, he is found to be endow'd with all that rich Sense of Mind in Relation to GOD, His *Works* and *Providence*, which he afterwards so excellently cultivated and improv'd. For there we find him singing the *Infinity of Worlds*;

The Life of the Learned

the *Præexistence* of the Soul; the *Immensity*, nay *Infinity* both of *Time* and *Space*; (though the latter of these, *viz.* the *Infinity*, he afterwards on his cooler thoughts *retracted*; not from any *Deficiency* in the *Goodness* of *God*, but from the *Nature*, as he speaks, and *Impossibility* of the thing) the Soul's *Immortality*; the Soul's highest *Life*, *Virtue*, and *Divine Joy*; the *Dreams* and *Fondnesses* of many both in *Philosophy* and *Religion*; the eternal *First Good*; with the whole both *Platonick* and *Christian Triad*; the *Unexceptionableness* of *Providence* over all Men and Creatures, from their first *Production* to this very Day;

See the short
Poem he terms
Resolution.

(*Power, Wisdom, Goodness sure did frame
This Universe; and still guide the same:
But Thoughts from Passion sprung deceive
Vain Mortals: No Man can Contrive
A better Race than what's been run
Since the first Circuit of the Sun.*)

the *adorning* of the *Earth* with *Universal Righteousness* in due time; the *Earth's* both *Original* and *Conflagration*: With such other lofty and glorious *Theorems* as make up the *Strength* and *Beauty* of that *incomparable Work*; and of which he writes in a *Strain* greatly to be *admir'd*, but not easily imitated.

And now, speaking of these Matters, it would be very strange indeed, if when we acknowledge a *GOD*, or *Eternal Tri-une Principle*, of those *Infinite Attributes* that we so freely do; of that most *Absolute Wisdom*,
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Perfect Goodness, and Inexhaustible Power; and above all, of that Glorious and Inexhaustible Goodness; it would be strange, I say, if there should be no greater Plenitude or Perfection in His Works, and in the Exercise of these from End to End, than the Generality of the World have as yet in all Ages been prone or excited to believe; if there should not appear a Correspondency between the Nature and Operations of the Deity; so that as there can be no Bounds set to the Glory of the One, so neither in some Proportion to the Other; if both the Frame, Time, and Government of the Universe, should not suit with the infinite and adorable Attributes of its Great Creator; and bear the just Impressions, so far as we can pursue them, of his Excellency and Perfections. And having this sense, we may very well conceive upon these Grounds, as well as those of Philosophy, or the Mundane System; That for our Globe here, however it be Considerable, taken by it self, yet it is plainly as Nothing in comparison of the rest of the Creation; not as a Drop to the Ocean, or as the smallest Atome unto the whole Earth: And farther, as to our selves, that we are All here but as in a School or Hospital; a sort of Children, or Pigmees; and in the Cave or Pit of this Lower World; as little able, for the most part, to behold or judge of what is Endless and Above, the so infinite and stupendious both Works of God, and Mysteries of his Providence, as a Person suppos'd to be all his Life long in some deep Vault
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of the *Subterraneous* Regions, can be conceiv'd to view, or to judge of the Things that are in Heaven and in Earth. *There are yet hid greater things than these be, for we have seen but a few of his Works ;* saith the Son of Sirach : Which is not much unlike that of Themistius ; *The Things we know are but the least part of those we know not.*

Ecclus. 43. 32.

And these were the *Sentiments* of the Doctor's *Great Mind* : As he had a wonderful Sense of G O D, *Sacred and Ineffable*, and of *his unconceivable Attributes* ; So he soon found *All things*, to his high Satisfaction, *not unsuitable* to them. And partly from a free Exercise of his own Reason and Faculties, and, what is much more, the Advantages of a Holy and Purified Nature ; partly from the Sense of such ancient *Sages* as have ever been in greatest Honour and Esteem for their *Wisdom and Virtue* ; partly from the Discoveries of the *New Philosophy*, and the known State and *Phænomena* of the World ; and lastly from either the open Expressions, or else more secret Intimations of *Holy Scripture* ; I say, from all these together, he broke out at length into all those Admirable *Theories* that have been before mention'd ; and hath with the greatest Advantage of *Reason, Learning*, and a *Divine Sense*, recommended them to the World.

And certainly, *unless we build, as we say, with one hand, and destroy with another ;* acknowledge the *Perfection* of the *Divine Nature* as *Cause*, and overthrow it in *Effect* ;
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we must, at least, assert in general, and at large, a *Suitableness* in the *Works* and *Providence of God* to his *unspeakable Attributes*: Which whoever doth, in any due Sense, he will not fail, I am confident, of being in a pretty forward Disposition to accord with the more Generous Sentiments of the *Doctor*. And what hath been said here, is to raise us, as much as may be, to right Notions, and worthy Apprehensions as to all these Matters.

The Truth is, the Times we now live in are open'd, as we see, into much *Freer* and *Nobler Speculations* (and this in many respects) than those that have heretofore been. Not only *Philosophy* hath been improv'd and restor'd: (For the *Copernican* System appears to have been the ancient *Pythagorick* Frame or System of the World; nay the Dr. will tell us the *Cabbalistick* and *Mosaick* itself.) But *Religion* hath been also happily reform'd: Both of them deliver'd from a long and sad Night of *Ignorance* and *Corruption* that had fall'n upon them; though a Thousand times more tolerable in *one* than in the *other*. But thus, by a more Auspicious Providence, have things of all sorts come on in these last Ages; and as there have been found out New *American* Worlds, so also New *Intellectual* Worlds have been open'd and discover'd of late amongst us. The Chief thing here to be regretted is, That our best *Improvements* have made as yet no farther, nor more successful *Advances*; and that they have all been no more accompanied with
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the *Increase* of true *Religion* and *Piety*, than we have yet seen them. But Men, like those that have been long in the dark, seem not able well to bear the Light they are in; but turn giddy, dazzled, and light-minded with it: Instead of *glorifying* their Maker, or *being thankful*, they become *vain* in their *Imaginations*; and have (under the very Beams of the Sun it self) their *foolish Heart darkened*: *Professing themselves wise*, they (in too great a measure) become *Fools*: As in their *Atheism*, *Deism*, *Scepticism*, and *Libertinism* (to name no more of this sort) and in that prevailing course of *Fantast*ry and *Levity*, and (which is worse) of *Vice* and *Immorality*, that is so much seen to abound amongst us.

This the Dr. was *early* sensible of: And therefore, that there might be a *turning after Righteousness*, (as he speaks) as well as a *running after Knowledge*, he set himself to demonstrate with great Care the *Principles* both of *Natural* and *Reveal'd Religion*; and to recommend unto all at the same time, with the greatest seriousness possible, the *Practice* of *Morality* and *Virtue*; or rather, of what is justly call'd the *Christian* or *Divine Life*. And yet, that no one might think him to be any ways *Superstitious*, or but narrow-spirited, even in these Days of Light and Liberty, he openly establish'd the *Noblest Principles*, both in *Philosophy* and *Divinity*, that their Hearts could well desire or imagine. (And he was the First that did in so eminent a manner *Espouse*, and publicly

lickly represent them here in this Nation :) Such as he believ'd worthy of God, reasonable in themselves, and to have a natural Tendency (not in the least to corrupt, but) to heighten, and improve in all respects, the Souls of Men ; by inflaming them with the *greatest Honour* for the *Deity*, and for all God's *wonderful Ways* and *Providences* in the World.

But he took a very special Care to guard his *Philosophy* and *free Principles* with the Duties of *Virtue* and *Piety* ; and to make them all subservient to nothing but the Purposes of *Wisdom* and *Goodness* ; that so all Men might attain unto the highest *Truth* and *Righteousness* at once. And if all that pretend to *Freedom* of *Knowledge*, would make this their design, and accordingly to the utmost of their Power prosecute it ; we should soon see a New, and much other Scene of things amongst us : Neither would the *Church* be *disturb'd*, nor *Religion* be *prejudic'd* ; But GOD, of all Persons, most exceedingly *Honour'd* : And, I will be bold to say, the *Memory* and the *Writings* of *this* his Servant *esteem'd* ; *Vice* *Confound'd* ; and the *Christian Institution* look'd upon, as it is, the most *Adorable Mystery* that could ever be communicated unto Men.

And sure, it is otherwise but an ill use that we make of the Great *Advantages* we are under ; when the *enlarged Knowledge* of the *Works* and *Glory* of God in the *Universe*, and even of the *Holy Scriptures* themselves, instead of drawing us so much nearer to him,

him, or making him hereby to be the more known and magnify'd of all, shall but tend to his Dishonour; and the Increasing, not lessening the Pride, Wickedness, or Infidelity of the World.

This then is the Upshot of the *Doctor's* *Free Way*, whether in Matters of *Nature* or of *Revelation*. And he seems therefore to have been *rais'd up* by a *Special Providence* in these Days of *Freedom*, as a *Light* to those that may be fitted or inclin'd to *High Speculations*; and a *General Guide* to all that want it, how they are to mix the *Christian* and *Philosophick Genius* together; and make them rightly to accord in one common End, *viz.* the *Glory of God*, with the *Highest* both *Felicity* and *Perfection of Man*. And these being Times of greater Liberty than Ordinary, it is highly convenient, or rather necessary, for the Best and most Pious Persons, that are also Learned and Able, to search into the Freest *Theories* of *Nature*; and not rashly or unskillfully to Condemn any thing that may be *Innocent* and *True*; or that shall plainly be found to carry very high Marks of *Reason* and *Probability* with it; nay, that tends possibly to the mighty *Illustration* of the *Divine Attributes*; and to the *Perfecting* (as hath been said) the *Natures of Men*. That thus the *Religious* and *Pious* may not be found behind even the Highest pretenders to *Reason* and *Philosophy*; but be ever at hand to direct them in the ways of *Truth* and *Soberness*, and for
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the making of all Serviceable to the most Sacred *Ends* and *Purposes* of the *Gospel*.

Besides, it may be very well conceiv'd, that it is not without the Counsel of *Providence*, that some *Extraordinary Improvements* should thus visit the World in these Last Ages; as we find very evidently they have done, both in *Sciences* and *Religion*. There is a *certain*, though *Secret Wisdom*, that governs the World: And the great *Stearer* of it knows the *proper time* for every thing; for the *Law*, and for the *Gospel*; for the *Apostasy* of the *Church* through the Wickedness of *Christians*, and for the *Reformation* of the *Church*; for the *Days* of *Ignorance*, and for the greater *Dawnings* of *Light* and *Knowledge*; nay, for the *Seasons* of *Sin*, and those of *Righteousness*. And no Man yet knows the *Illustrious Scene* of things which the *Divine Providence* may bring upon the Stage of this lower World, before the last Act, or *Catastrophe* of the Whole. But I must not run out to too great an *Excursion*.

In the mean time, all *New things* of such a kind as these, are apt to seem stranger, if not dangerous to us, at the first Sight: That which is strange (as the Dr. saith) having something of the Face of what is hostile; Whence *Hostis* and *Peregrinus* had once the same Signification, as *Cicero* hath observ'd. No doubt the Good *Fathers* of Old time thought they did very well in condemning and chastizing the Errour of *Virgilius*: Nor was *Galilæo* we may be sure, in our more *Modern Times*, judg'd by some to be undeservedly

Pref. to Phil.
Coll. p. 11.

deservedly Punish'd: The *one*, for holding *Antipodes*; the *other*, for holding the *Motion* of the *Earth*. And many Thousands again have suffer'd, in another way, (amongst many other things) for the amazing Idol of *Transubstantiation*: And, God knows, in the very light of the Sun, and his Eternal Truth, to the equal Guilt and Infamy of their Adversaries, blinded and infatuated, do at this day suffer. But this is more than I intended in this place.

What I drive at, is to hint briefly the astonishing *Excesses* at some times, and in various Matters, of *Prejudice*, *Prepossession*, and *Superstition*: And that even *Good Men* are often carried away with an *inordinate Zeal* of this kind: Which is only said, to open a Door for *Candour* and *Enquiry* under such *Novelties*; and that we may judge nothing hastily, or condemn it zealously, but on good Grounds; and unless it shall carry along with it very evident Tokens of Falseness or Impiety in it self; lest we worship but over warmly an Idol of our own; and fight in the dark, against what is True and Profitable. And I cannot but be here reminded of that Passage in *Seneca*; *Puto multos ad sapientiam potuisse Pervenire, nisi putassent se pervenisse. I believe that many might have arrived at true Wisdom, had they not thought that they were already arriv'd at it.* To which let me join this of a *Father*; *Ad veram Sapientiam pervenire non possunt, qui falsæ suæ Sapientiæ fiduciâ decipiuntur. Those cannot attain unto true Wisdom, whom*
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the Opinion of their own false Wisdom possesseth, and deceives.

And yet, on the other hand, nothing of this kind is to be advanced, but with all due *Submission* unto *Superiors*; with all regard had to the *Nature* of the *Subject*, and to the *Peace* of the *Church*: For surely things of this sort are to come on so; and not by Noise or Disturbance. It was very well again express'd by *Seneca*; *Non conturbabit Sapiens publicos Mores; Nec Populum in se vite Novitate Convertet.* Epist. 14. A Wise Man will not disturb the Manners of the Publick; nor indiscreetly turn the Eyes of People upon him, by the Singularity of his ways. It cannot be suppos'd to be the Mind of Providence, how true soever things may be in themselves, and intended also in their time to prevail; that they should advance with Noise or Clamour; but with all due *Caution*, *Modesty*, and *Sobriety*; and so far as the good liking of a *Publick Establishment*, and the Will of our *Governours* shall allow. This was truly both the *Temper* and *Profession* of the Dr. as to these Points: And I do declare, that it is perfectly my own. And where the *Church* is pleas'd generously to indulge any reasonable *Liberty*, (as our own *Candid*, and *Best* of *Churches* is pleas'd to do) and her *Sons* use it with *Piety* and *Discretion*; I think it a most happy *Temperament* and *Order*: And there, if any where, without *Mischief* or *Confusion*, is all *Divine Wisdom* (be it *Philosophy* or *Religion*) the most likely to come to *Maturity* and *Perfection*.

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Let the *Reader* be pleas'd to Pardon this short *Digression*: Being once enter'd, I had a Mind to insist a little upon this Subject: And I hope, what hath been said, is neither unuseful in it self; nor yet unsuitable to the Person, and main Business I have in hand. But I return now more immediately to them.

B. 3. Ch. 1.

The *Doctor* in his Book of *Ethicks* speaks of some that, by a *Divine Sort of Fate*, are *Virtuous* and *Good*; and this to a very great and *Heroical* Degree. And the same may seem by him to be intimated elsewhere, as Merc. Expos. Post. 8 and 10. coming into this World rather for the *Good of others*, and by a *Divine force*, than through *their own proper fault*, or any necessary and immediate *Congruity* of their *Natures*. All which is agreeable to that Opinion of *Plato*; That some descend hither to declare the Being and Nature of the Gods; and for the greater Health, Purity, and Perfection of this Lower World.

I will not say, that the *Great Person* I here write of, was of this sort: But this, I think, may notwithstanding be affirm'd; that he seem'd to act or appear as one of these. And it was once his own Expression (yet free and unaffected) of himself; That he had as a fiery Arrow been shot into the World; and he hoped, that he had hit the Mark. And certainly that noble Zeal and Activity which was in him, was not a little Extraordinary. He was truly in his time a burning and a shining Light: And there were not a few that did and do rejoice in it.

If you will pardon the Allusion, I cannot but in my own Mind, look upon him at times, as a Sort of Christian *Elias*, sent particularly in these latter Ages of the World, to promote the most useful Truths, whether in *Philosophy* or *Theology*; to help to purifie the Age in which we Live, and prepare it for the better Times expected; and as one who mix'd the Zeal of *Elias* and the *Law*, with the *Sweetness* and *Temperament* of the *Gospel*; as one, in a word, very eminently of the Character that he himself describes in his Book of *Dialogues*. “ The
 “ Spirit of *Elias* (*saieth he*) will neither
 “ abrogate what is Authentick, nor intro-
 “ duce what is New; but be a Restorer
 “ only of what useful Truths or Practices
 “ may seem to be lost in the long Delapse of
 “ Ages; and, it may, be of such clear and
 “ plain Principles, as may solve the most
 “ concerning Difficulties that Humane Reason is Subject to be entangled withal.
 “ He will be no Abettor of any useless
 “ Subtilties; but of such things only as
 “ respect the Interest of the Kingdom of
 “ Christ. “ And he takes notice there of that *Proverbial Prediction* amongst the *Jews*; *Elias, cum venerit, solvet omnia*. When *Elias* comes, he will solve all things. All which he understands, not of any one Person exclusively, but (according to the *Prophetick Stile*) of the Spirit of *Elias* in a Company or Succession of Persons.

Dialogue. 5.
 Numb. 20.

But to let this pass. At other times he hath seem'd to me as a *Cælestial Herald*;

sent eminently again, amongst some others, from Above, to give notice of those so *glorious* and *desir'd Times* which are to come: And, though much before hand perhaps, yet at the same time, both as an *Harbinger* to declare, and an *Instrument* to accelerate the Approaches of them: Such Times as comprehend, in short, the *Calling* of the *Jews*, the *Conversion* of the *Gentiles*, farther *Reformations* from the *Apostatiz'd Churches*; and, what is the chief thing of all, a greater *Amplitude* and *Increase* of *Peace*, *Truth*, and *Righteousness* in the *Earth*; of *Beauty* and of *Order* amongst Men; of *Wisdom* and *Knowledge* in things *Natural* and *Divine*, in things of this World, and that which is to come; with the *Noblest Life*, *Happiness*, *Virtue* and *Joy*, that can fall to our Portion in *this Life*. And what *Light* he hath already let into the World; and what Persons of *note* have profited by his *Labours*; may appear, as otherwise, so by the private *Professions* and *Letters* of *divers* unto Him.

I know that these, and the like things, will but slowly go down with many Persons; who, as is very common in such Cases, will not, it is likely, be able to conceive, that Matters should ever come to such a Pass as this. What hath been so long the State of the World, they will not be persuaded, shall at any time hereafter be so mightily mended; but rather that it will continue, for the main, as it is, They see not sufficient *Causes* in the *Nature* of *things*, nor yet the *Providence* of *God* (as they

they may conceit) for such a *Change*: And they will be sure to believe not over-generously of *themselves*. The Dr. hath taken notice, that it was of old the Case of an *over-aged Sarah*, rather to laugh at than to Credit such improbable Tidings; and this, though it was declar'd by God Himself. And truly *these* Persons, I think, seem little to regard the *Nature*, *Power*, or yet the *Promise of God* in this their *Incredulity*: And as little to attend unto the *Nature of Man*; what he is *capable* of, and ought long since indeed, in a Way of palpable Duty, to have attain'd to; the many *evident Advances* there have been already made of this kind in the World, by way of *Preparation* to it; the intrinsic *Force* and *Efficacy* of the *Gospel* for such an *End*, whence 'tis rather a Wonder, that it should have been so long frustrated and protracted; the *Glory* and *Desirableness* of these so excellent *Times* in their own *Nature*; the *Prayers* that are made daily for them; the avow'd *Belief* in the Ancient Church, of a certain *Millennial State of Blessedness on Earth*, however some might mistake it, and others afterwards pervert it as to some Particulars; the owning it, as to the main, by great Numbers of the best Sort of *Writers* amongst our selves; the *Honour* it will bring to *Christ* and his *Church*, with unspeakable *Happiness* unto *Men*; the worthy *Upshot* it will prove of the *Providence of God* in this *Lower World*, after all the strange State and Disorders of it; and, what is mainly to be consider'd, as well

well the Numerous as Illustrious *Predictions* of such a *State* in Holy Scripture; Lastly, the *Example* more particularly, and special signal *Improvements* contain'd in the very *Person* and *Writings* of the *Doctor*; with such other *Worthies* of divers Sorts and Degrees, as God already hath, and will still be found to bless and adorn his Church with.

But leaving this, I return to the *Doctor's Character*. He was of a *singular Constitution* both for *Soul* and *Body*: His very *Temperature* was such as fitted him for the greatest *Apprehensions* and *Performances*; especially when by his *Temperance*, and most earnest *Devotion* he had *refin'd* and *purified* it. A rich *Æthereal* sort of *Body*, for what was inward (to use here his own *Pythagorick* phrase) he had even in this *Life*; that is to say, a mighty *Purity* and *Plenty* of the *Animal Spirits*; which he still kept up *lucid* and *defecate* by that *Conduct* and *Piety* with which he govern'd himself. He speaks expressly in his *Preface General*, of a certain *Pure and Æthereal sort of Touch and Sensibility of Spirit* that he was then under; ut erat tunc *Mentis Corporisque Temperies*; as my *Temper* (saith he) of *Body* and of *Mind* was at that time. And he hath particularly taken notice, at the end of his *Annotations* upon *Lux Orientalis*, and the *Discourse of Truth*; That the *Constitution of Youth*, in those that have not an *unhappy Nativity*, is far more *Heavenly* and *Angelical* than that of more *grown Age*; and best fits the *Mind*, for the

the *relishing* and *ruminating* on the most noble *Theories*. And He himself indeed may pass at that time for an Evidence of it. But withal he ever had a great Care, to keep in good Order what the *Platonists* call the *Luciform Vehicle* of the Soul; in which the *Boniform Faculty*, as they term it, resides.

And here it will not be amiss to acquaint the Reader with some Peculiar *Maxims* of His upon this Subject. He laid a great Stress upon what he calls the *Divine Body*, as well as the *Divine Life* it self; and upon the *former* because of the *latter*: For he supposeth that it always *dwells* in it, and is no where *fixable* out of it; and that by how much any Person partakes more of *Righteousness* and *Virtue*, he hath also a greater Measure of this *Divine Body*, or *Cælestial Matter*, within himself. Of this he particularly discourseth in the Beginning of his 4th *Dialogue*, *Numb. 4.* and tells us, of what great Moment it is; and that by *our sincere Devotions*, and *Breathings* towards God, and in *Virtue* of *our real Regeneration*, we imbibe both the *Divine Life*, and the *Divine Body* at once. And in a MS. I have seen, he observes on this Head, *That there is a holy Art of Life*, or certain *sacred Method* of attaining unto great and *Experimental Præguations* of the Highest Happiness, that *our Nature* is capable of: And that the Degrees of Happiness and Perfection in the Soul arise, or ascend, according to the Degree of Purity and Perfection in that Body or

Matter *she is united with*: So that we are to endeavour a *Regress* from the baser *Affections* of the Earthly Body; to make our Blood and Spirits of a more refined Consistency; and to replenish our Inward Man with so much larger Draughts of Æthereal or Cœlestial Matter: With much more still to a like Purpose.

Pag. 8.

I shall conclude this with what we have in the *Preface* to his *Philos. Collect.* All Pretenders to Philosophy will indeed be ready to Magnifie Reason to the Skies; to make it the Light of Heaven, and the very Oracle of God: But they do not consider, That the Oracle of God is not to be heard but in his Holy Temple; that is to say, in a Good and Holy Man, thoroughly Sanctified in Spirit, Soul and Body: For there is a Sanctity of Body and Complexion, which the sensually-minded do not so much as dream of. See also at large his *Scholia in Expos. Mercavae*, Post. 4 and *Enchir. Eth.* Lib. 3. C. 5. Where from the Mind of the *Pythagoreans* he discourseth admirably upon this Subject.

And so much at present for this *Theory*; the whole of which he stiles some where *A Philosophical Hypothesis touching the great Mystery of Regeneration*. But there are some things still to be added for the Completing of his Notion as to this Matter; and such as afterwards I shall have a more seasonable Opportunity to remark. In the meanwhile, This that I have here produc'd is, I hope, unexceptionable enough; and that
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which more or less, according to its Nature, must needs have a very great *Influence* upon the whole *Humane Body*, to *actuate* and *irradiate* it; and to make it every way the *finer Tenement* for the *Soul*.

Again, the Dr. had always a great care to preserve His *Body* as a well-strung Instrument to His *Soul*, that so they might be *both* in Tune, and make due Musick and Harmony together. His *Body*, he said, seem'd built for a *Hundred Years*, if he did not over-debilitate it with his *Studies*. But with respect to these I have also heard him say, That it was almost a *Wonder* to him at times, that he had not long before then fired, (as he express'd it) his little *World* about him: And that he thought, there were not many that could have born that high *Warmth* and *Activity* of *Thoughtfulness*, and intense *Writing*, that he himself had done; Or to that purpose. And there was one Thing farther Observable, which he would sometimes speak of; That after all his *Study*, and *Depth of Thought* in the *Day-time*; when he came to sleep (more especially when Young) he had a strange sort of *Narcotick Power* (as his Word was) that drew him to it; and he was no sooner, in a manner, laid in his *Bed*, but the *Falling of a House* would scarce wake him: When yet early in the *Morning* he was wont to awake usually into an immediate unexpressible *Life* and *Vigour*; with all his *Thoughts* and *Notions* *raying* (as I may so speak) about him, as *Beams* surrounding
ing

ing the Centre from whence they all Proceed.

He was once for *Ten Days* together, *no where* (as he term'd it) or in one continued fit of *Contemplation*: During which, though he eat, drank, slept, went into the Hall, and convers'd, in a measure, as at other times; yet the *Thred of it* for all that space was never once, as it were, *broken or interrupted*; nor did he *Animadvert* (in a sort) on the Things which he did. And he hath been heard likewise unaffectedly to profess; *That his Thoughts would oftentimes be as Clear as he could almost desire*: And *that he could take them off, or fix them upon a Subject in a manner as he pleas'd*. So that He himself seems plainly to have got that *Chimical Art* spoken of in his *Ethicks*, of making the *Volatile fixum, et fixum Volatile*, the *volatile fix'd*, and the *fix'd volatile*; upon which some promise themselves, it seems, such Wonderful Matters: That is, *He had reduc'd his Spirits* (as he there goes on) *to a sufficient Tenuity and Volatility*; and could yet, at the same time, fix them steadily, at his pleasure, upon any Object he had a Mind to Contemplate. Which things are notwithstanding (I conceive) to be understood with their reasonable Qualifications. It was pleasant, He said, to go quick in a Man's Thoughts from Notion to Notion, without any Images of Words in the Mind. And elsewhere he speaks more particularly of the exceeding great Pleasure of Speculation, and that easy springing
up

sup of Coherent Thoughts and Conceptions within: And how that *the lazy Activity* (as of Godli. p. 1. he there calls it) *of his Mind, in Compound- ing and Dissevering of Notions and Ideas in the silent Observation of their Natural Connexi- ons and Disagreements, was as a Holy Day, and Sabbath of Rest to his Soul.* His very *Dreams* were often *regular*; and he could *Study* in them. And the *Constitution* of his *Spirits* was moreover such, if I may be allow'd to mention it, that he could on de- sign sometimes, by thinking upon Distant external Objects, bring them as to his View; and thus continue, or dissolve them for a time, at Pleasure.

He hath indeed confes'd in a certain Place; *That he had a Natural touch of En- thusiasme in his Complexion; but such as (he thanks God) was ever governable e- nough; and which he had found at length perfectly Subduable.* So that no Person bet- ter understood the *Extent of Phansy, and Nature of Enthusiasme*, than he himself did. And He writes particularly thus in his *Divine Dialogues*; "*Phansy becomes some- times Presentifical, as in Mad-Men and those in high Fevers; whose Phantasms seem real external Objects to them. Nay it is sometimes so in them that are well and in their Wits; either arbitra- riously, as in Cardan; or surprisngly, as in several others I have convers'd with, but are so wise as to know it is a Phansy, and give it the Stop.* See also *Mastix* his *Letter to a Private Friend, &c.* at the end

Dialogue. 5.
Numb. 17.

Pref. to Phil.
Coll.

end of his *Observations and Reply*, printed with the First Edition of *Enthusiasmus Triumphatus*: Where are other things not a little remarkable as to this Subject. And whoever shall consider duly this last mentioned Treatise, he will find; that few or none perhaps have written, with that *Force and Clearness*, that he himself hath done, upon this Argument. And he owns freely; *That he was enabled to do it with the greater Life and Judgment, because of the Experience he had in it: He knowing better, by this means, what was in the Enthusiasts, than they themselves.*

Chap. 13.
Numb. 7.

B. 2. C. 2.

I speak the rather of this, and the utmost of it; because some will, after all, have him to be under a Spice of this Disease. But I would desire such very seriously to consider, as the *Treat* aforesaid, and his *Professions* of an *entire Victory* over it, so the *general Nature*, and *sound and excellent Frame or Tenour* of his *Writings*; with what he farther *Notes* touching these Matters in the 6th Book of his *Mystery of Godliness*; and (to name no more here) what he largely speaks of that *Moral Prudence* he so accurately describes in his Book of *Ethicks*: And then let them judge of the *Soundness* of his *Temper*; and see, whether they shall meet easily with so much *Strictness* of *Rule*, and *Exactness* of *Reason*, for Matters either of *Life*, or of *Speculation*.

This farther Minds me of what I have seen in a private Letter of his to a certain Person, in which amongst other things he hath this Expression. *But assure your self,*
that

that Truth which you so kick against in my Publish'd Discourses, nothing will ever get the Ascendant of it; but it will, at long run, lay flat all the Hypochondriacal Fanaticism in Christendom.

But being at the same time of this warm Complexion of Body; it must needs exceedingly add to his Joy, Studies, and Contemplation; make him vividly both conceive things in Himself, and represent them unto others; and in general give Accession to the winged Might and Vigour of his Spirit; as there are indeed apparent Marks of all this in his Publish'd Writings. And yet whoever shall consider (as was before intimated) the thoughtful Strain, and exact Contexture of the Generality of them, will find that he was not govern'd by Impetus's or Hurries (against which no Person cautions more than himself) but by the Sober Powers, and Unexceptionable Faculties of the Soul of Man. Though after all, I must not stick to say, That such is the Nature of his Noble Principles and Theories, such the Frame of his Conceptions; that they cannot fail (where embraced) of more than ordinarily moving, and even enravishing, at times, the Mind of Man; and Carrying it away Captive into All the Highest Joy, Admiration, and Affection, that the Humane Nature is capable of. They will either find, or make Enthusiasts of this kind. The Truth is, it is but in effect that of the Apostle; *The Kingdom of God is not Meat and Drink* (no nor any such External Scruples.

Rom. 14. 17.

B. 3. Ch. 9.

ples or Observances) but *Righteousness, and Peace, and Joy in the Holy Ghost*. He himself, with the *Holy Psalmist*, and other also of the *Divine Writers*, shews, a frequent Enthusiasm in this way ; as also did the most Celebrated Authors amongst the *Heathen*. And for the *Genii* that are *above us* ; the Dr. speaking (in his Treatise of the *Immortality of the Soul*) of the *Raptures of Devotion* which *They* are often under, expresseth it by the *Melting of their Souls into Divine Love* ; and the *Making them to swim with Joy in God*. And it may not be unseasonable to Note here, that he observ'd upon some Occasion, *how much sooner Men of a Warm natural Temper were in their Religious Attempts turned into a Love-Flame, than such as are more Phlegmatick*.

And verily (by the way again) Who can here Consider the so *Infinite Glory of the Divine Being*, whether in it self, or all its wonderful Effects ; the *Immensity*, or, if you Please, the *Infinity of the Creation* ; the *Beauty, Order, and Magnificence of the Whole* ; the *Treasures of Divine Providence*, whether known or unknown to us ; the more Peculiar State of *Bliss* that accompanies the *Holy and improv'd Nature* which is here spoken of, with a certain *Cælestial Temperament of Body and of Mind* ; the *Everlasting, Glorious and Ineffable Felicity* prepar'd for all such as are *sincerely Righteous*, and enjoy'd actually by a Number of *Angels and Spirits*, in the *Upper and Better World* ; a *Felicity* that is not so much as to be

be, conceiv'd here by any of us: This with what hath been either before said, or might be further added on this Occasion, I say, Who can *Consider* (especially under any due *Warmth* or *Actuation* of the *Mind*) and not be exceedingly *transported* with *Joy* and *Triumph* in the *Consideration*!

And yet to see every way the *Caution* of this *Great Person*; He was not for a mere *Notional Apprehension* of these *High Matters*, without a *sincere Life*, or *Probity* of *Temper*, suitable to it. On the contrary, he said; *That Men would but grow Tipsie, in a mere talking of God's Goodness, and the Richness of his Providence, without a solid Improvement of it in their Minds, and becoming thereby good themselves.* And in his *Discourses on several Texts*, Pag. 37, 38, he hath this *Observable Passage*; " And therefore
" all the Self-favouring Sweetnesses and Ca-
" reffings of this *Terrestrial Body*, or *Carnal*
" *Personality*, are driven far from this Re-
" gion; with all that false *Wisdom* and
" *Prudence* which ariseth from the *Flesh*,
" or from *corrupt Reasonings*, touching the
" *Sovereign Goodness of God*: The *Doctrine*
" of *Love* being abusable to the *Corrup-*
" *tion of Life*, as well as the *Doctrine* of
" *Faith*, if Men wander out of the *Valley*
" of *Baca* into *Fools Paradises*, made by
" their own *Carnal Phansies* and *Reason*.
And the same in effect is still more smartly represented, after his pungent Way, in a Pag. 48, 49, following *Passage* of that most searching and powerful *Discourse*.

And

This was the Spirit of Him I here speak of. And what a Superlative State he was early seated in, may appear; as from what we have before said, so in a signal Manner, from that Account of the Dispensation he was in, he gives in his Answer to Eugenius: Which is such as might very well, according to his own Hope and Expression, have dazel'd the Sight of his inflamed Adversary, like the flying open (as he speaks) of Prince Arthur's Shield, in his Combat with the Giant Orgoglio: But it seems he had no Eyes to behold that kind of Lustre.

Mastix his Letter, &c.
Numb. 7.

It is hard to represent the Wit, Reason, Zeal, Phancy, Sportfulness and Seriousness, Divine Boast, and Rapture of Mind, there is contain'd in *this* Writing. But if any one shall peruse it, he will acknowledge the Scene to be extraordinary; and that the Composer thereof must have been under a very unusual State and Exaltedness of Temper.

The 2d. Last of Alaz, Sect. 2d.

“ I say (*breaks he out in a Place of it*) that
 “ a Free, Divine, Universaliz'd Spirit is
 “ worth all. How lovely, how Magnificent
 “ a State is the Soul of Man in, when the
 “ Life of God inactuating her, shoots her
 “ along with himself through Heaven and
 “ Earth; makes her Unite with, and after
 “ a Sort feel her self animate the whole
 “ World, &c. This is to be become Dei-
 “ form, to be thus suspended, (not by Ima-
 “ gination, but by Union of Life; Κέν-
 “ τρον κέντρω συνάψαντα, joining Centres with
 “ God) and by a sensible Touch to be
 “ held

“ held up from the clotty dark Personality
 “ of this Compacted Body. Here is *Love*,
 “ here is *Freedom*, here is *Justice* and *E-*
 “ *quity* in the *Super-essential Causes* of them. He
 “ that is here looks upon All things as
 “ One; and on himself, if he can then
 “ Mind himself, as a part of the Whole.

And after much more both of *Zeal* and *Triumph*, he goes on thus ;

“ Nor am I out of my Wits, as some
 “ may fondly interpret me in this *Divine*
 “ *Freedom*. But the *Love of God* compell'd
 “ me. Nor am I at all, *Philalethes*, *Enthu-*
 “ *siastical*. For God doth not ride me as a
 “ Horse, and guid me I know not whi-
 “ ther my self; but converseth with me
 “ as a *Friend*; and speaks to me in such a
 “ *Dialect* as I understand fully, and can
 “ make others understand, that have not
 “ made Shipwrack of the Faculties that
 “ God hath given them, by *Superstition* or
 “ *Sensuality*: For with such I cannot con-
 “ verse, because they do not converse
 “ with God; but only pity them, or am
 “ angry with them, as I am Merry and
 “ Pleasant with Thee. For God hath per-
 “ mitted to me all these things; and I
 “ have it under the Broad Seal of Heaven.
 “ Who dare Charge me? God doth ac-
 “ quit me. For he hath made me full Lord
 “ of the Four Elements; and hath con-
 “ stituted me Emperour of the World. I
 “ am in the *Fire* of *Choler*, and am not
 “ burn'd; in the *Water* of *Phlegm*, and
 “ am not drown'd; in the *Airy Sanguine*,
 “ and

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“ and yet not blown away with every blast
 “ of transient Pleasure, or vain Doctrines
 “ of Men ; I descend also into the sad *Earth-*
 “ *ly Melancholy*, and yet am not buried
 “ from the Sight of my God. I am, *Phila-*
 “ *lethes*, (though I dare say thou takest me
 “ for no Bird of Paradise) *Incola Cœli in*
 “ *Terrâ*, an *Inhabitant* of *Paradise* and
 “ *Heaven* upon *Earth*. ——— I sport with
 “ the Beasts of the Earth ; the Lion licks
 “ my Hand like a Spaniel ; and the Serpent
 “ sleeps upon my Lap, and stings me not.
 “ I play with the Fowls of Heaven ; and
 “ the Birds of the Air sit Singing on
 “ my Fist. ——— All these things are
 “ true in a Sober Sense. And the *Dispen-*
 “ *sation* I live in, is more *Happiness* above
 “ all measure, than if thou couldst call
 “ down the Moon so near thee, by thy
 “ *Magick* Charms, that thou mayst kiss
 “ her, as she is said to have kiss’d *Endy-*
 “ *meon* ; or couldst stop the Course of the
 “ Sun ; or which is all one, with one Stamp
 “ of thy Foot stay the Motion of the Earth.
 I will conclude with a Passage he
 hath before.

“ He that is come hither, God hath
 “ taken him to be his own *Familiar Friend* :
 “ And though he speaks to others aloof
 “ off, in Outward Religions and Parables ;
 “ yet he leads this Man by the Hand,
 “ teaching him intelligible Documents up-
 “ on all the Objects of his *Providence* ;
 “ speaks to him plainly in his own Lan-
 “ guage ; sweetly insinuates himself, and pos-
 “ selseth

" felleth all his *Faculties*, Understanding,
 " Reason and Memory. *This* is the Dar-
 " ling of God; and a Prince amongst Men;
 " far above the *Dispensation* of either *Mi-*
 " *racle* or *Prophecie*.

This is a small Tast of what is to be met
 with in that *Reply*; particularly in the
Section I have referr'd to. See also his Con-
 clusion, *Section* the 11th. But the *Whole* both
 of this, and of his *First Observations*, is full
 of the Wit and Reason of the *Author*;
 his Sportfulness and Sobriety at once:
 Though in this last Piece it is, that he comes,
 as it were, from behind the Curtain; and
 opens Himself more freely to his Adver-
 sary and the World. And if in the high
 Warmth, and Lettings out of his Pen at
 this time, some Expressions fall from him
 that may seem to be over-adventurous and
 unwarantable; or if he shall appear in some
 things to be even *Enthusiastical*, though a-
 gainst *Fantast*ry and *Enthusiasm* it self;
 He hath offer'd so good an *Account* thereof,
 and so sober an *Apology*, in that Letter of
Mastix before cited; that it will abun-
 dantly satisfy the Judicious and Ingenuous;
 and leave the thing (however he seem'd af-
 terwards to neglect it himself) a Beauty and
 not a Blemish in his *Writings* and *Character*.

To me He seems to have been seasonably
 rais'd up, and with Use to have appear'd,
 in those Days of *Confusion*, after such a man-
 ner; as if *Providence*, through His Person,
 had spoke thus to great Numbers of People;

We are running into strange Wildnesses and

Excesses; *and this under the pretence of Christian Liberty and Reformation; and some of you are even Mad with New Enthusiasms. If, as you pretend, you are for true Liberty, and Reformation indeed; here's One will give you an Example: And if you are for Divine and warrantable Enthusiasms, with the true Teachings of the Spirit; here's One will shew you the Pattern of them: And this, not only in Obscure Words, or Dark Sayings; not barely in Ænigmatical Speeches, or Parables; not in Hypocrisie, Superstition, or Melancholy; but in the real Words of Truth and Soberness, in a Sincere and Substantial both Piety and Charity, in Meekness and Peaceableness, and in all Order, Discretion, and Government: He will speak to the very Reasons and Consciences of Men; and to the Eternal Liberty and Reformation of their Lives.*

Under how sound a Constitution he was at that time, see by this Touch-stone of it, *Sect. 11. p. 280.* which for its Excellency and Instructiveness, I cannot but here take the Pains to transcribe.

“ But you will ask me, *How shall we be*
 “ *rid of the Importunity of the Impostures and*
 “ *Fooleries of this Second Dispensation? But*
 “ I demand of you, is there any way Ima-
 “ ginable but this? *Viz. to adhere to those*
 “ *things that are uncontrovertibly Good and*
 “ *True; and to bestow all that Zeal, and*
 “ *all that Heat, and all that Pains, for the*
 “ *acquiring the Simplicity of the Life of God,*
 “ *that we do in Promoting our own Interest*
 “ *or needless and doubtful Opinions. And*

“ I think it is without Controversy *true*,
 “ to any that are not Degenerate below Men;
 “ that *Temperance* is better than *Intemperance*,
 “ *Justice* than *Injustice*, *Humility* than *Pride*,
 “ *Love* than *Hatred*, and *Mercifulness*
 “ than *Cruelty*. It is also uncontrovertedly
 “ *true*, that *God* loves his own *Image*; and
 “ that the *Propagation* of it is the most true
 “ *Dispreading* of his *Glory*; as the *Light*,
 “ which is the *Image* of the *Sun*, is the
 “ *Glory* of the *Sun*. Wherefore it is as
 “ plainly true, that *God* is as well *willing*
 “ as *able* to restore this *Image* in Men,
 “ that his *Glory* may shine in the *World*.
 “ This therefore is the true *Faith*, to be-
 “ lieve, that by the *Power* of *God* in *Christ*,
 “ we may reach to the *Participation* of the
 “ *Divine Nature*; which is a Simple, Mild,
 “ Benign *Light*, that seeks nothing for it
 “ self *as self*; but doth tenderly and cor-
 “ dially endeavour the Good of *All*, and
 “ rejoiceth in the Good of *All*; and will
 “ assuredly meet them that keep close to
 “ what they plainly, in their own *Consci-*
 “ *ences*, are convinc’d is the leading to it.
 “ And I say, that *Sober Morality*, *Consci-*
 “ *entiously* kept to, is like the *Morning*
 “ *Light* reflected from the higher *Clouds*, and
 “ a certain *Prodrome* of the *Sun* of *Righte-*
 “ *ousness* it self. But when *He* is risen
 “ above the *Horizon*, the same *Virtues*
 “ then stream immediately from his *Vi-*
 “ *sible Body*; and they are the very *Mem-*
 “ *bers* of *Christ* according to the *Spirit*.
 “ And he that is come hither, is a Pil-

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“ *lar in the Temple of God for ever and ever ;*
 “ *For he reacheth the Second Covenant ;*
 “ *which he can in no more likelihood*
 “ *Break, than lay violent hands on him-*
 “ *self to the taking away of his Natural Life.*

This is the *Light* He sat under in these days: And from this Principle it is, that his Poems (as he tells us) had their Original: And as many as are mov'd with them aright, they carry them to this Principle, from whence they came. But of these I shall speak sufficiently afterwards.

Such then was the *Free, Heavenly Life,* and *Continued Frame* of this Incomparable Person. And it was the *Result* partly of his own *Natural Complexion* ; but chiefly of that *unspeakable Sense* of things which, through a *Divine Breathing* after this State of *Perfection*, and a *Supernatural Assistance*, he had arriv'd at.

He hath profess'd soberly to some ; That he hath been sometimes almost Mad with Pleasure : (The experienc'd will easily understand how to take the Expression.) And that, walking abroad after his Studies, his Sallies towards Nature would be often unexpressibly enravishing, and beyond what he could convey to others.

He had some Skill in Musick ; and play'd sometimes upon the Theorbo ; (but I think not much in his latter Years) And the Pleasure of this, and of his Thoughts with it, hath been at time so overcomingly great, that he hath been forc'd to desist : Though at other times again, after his
 hard

hard Studies, he found himself, in an extraordinary manner, *recreated* and *Compos'd* by the *Sweetness* and *Solemness* of that *Instrument*.

I shall conclude this with a Passage in his *Preface* to the *Mystery of Godliness*, pag. 1.
 “ Amongst which [*viz. the Objects of the*
 “ *Mind*] the least was the *Contemplation*
 “ of this *Outward World*: Whose several
 “ Powers and Properties touching variously
 “ upon my tender *Senses* made to me such
 “ enravishing Musick, and snatch'd away
 “ my *Soul* into so great *Admiration*, *Love*,
 “ and *Desire* of a nearer *Acquaintance*
 “ with *that Principle* from whence All these
 “ things did flow; that the *Pleasure* and
 “ *Joy*, which frequently accrued to me from
 “ hence, is plainly *unutterable*; Though I
 “ have attempted to leave some Marks and
 “ Traces thereof in my *Philosophical Poems*.

Thus he *Naturally*, as was said, broke out within himself, and then afterward to the World, into all that High *Life* and *Joy*, which is so *eminently* Discoverable up and down in his *Writings*. And reflecting here on his *Poems*, and so on all that follow'd, I can scarce forbear crying out with *Hyllobares* in his Book of *Dialogues*, O thrice Happy Youth, whom the bright Face of Wisdom so early shin'd upon! And I may add, whom the *Divine Light* and *Love* so visited indeed throughout the whole Course of his Life. He may seem properly to have been (and more perhaps than many are aware of)

Dialogue 3.
Numb. 27.

according to that Expression of his before quoted, *Incola Cœli in Terrâ, An Inhabitant of Heaven upon Earth*: As if he were, like that *Venerable Person* in his Book last cited, both a Traveller and Inhabitant of the Place at once. He liv'd amongst us here in this *Lower World*; but was, as to his *Sense*, truly above it: And his *Conversation*, I believe, was, according to the fullest Mind of the Apostle, in *Heaven*. Yet not to the Neglect of any Duty upon *Earth*; or to the undue Contempt of any thing to be found in this *Terrestrial* Region. He enjoy'd his Maker in All the Parts of the Universe; and saw the *Marks* both of his *Counsel* and *Benignity* in *All*. Nay he was transported, we have seen, with Wonder, as well as Pleasure, even in the *Contemplation* of those things that are *here below*. And he was so enamour'd, as I may say, with the *Wisdom* of God in the *Contrivance* of things; that he hath been heard to say, *A good Man could be sometimes ready, in his own private Reflections, to kiss the very Stones of the Street*. The *Natural World*, he was wont to say, was well enough; *It was the Moral Part that was so Deficient*. And yet here he had that *Sense of Charity* and *Humanity*, those *Free Principles*, and that better *Hope* of things before him, which gave great Ease to his Mind; and caus'd him often, as to look up with the utmost *Veneration* towards GOD, so down again with great *Affection* unto Men; being abundantly satisfied, that *They* and *All* Crea-

Creatures are in the Hands of so *Glorious* and *All-powerful* a Creator.

In a word, for what concerns Himself, *Being freed* (as he tells us) *from all the Ser-* Pref. to Myst.
vitute of those petty Designs of Ambition, of Godliness.
Covetousness, and the pleasing Entanglements P. I.
of the Body; He had nothing to do but to exercise the most Generous *Speculations* and *Passions*; And (as the Nature certainly of all his Numerous Writings doth sufficiently shew and confirm) was to be moved by none but very great *Objects*.

And truly what, if we consider it, was his *Whole Life* spent in, but in a Course of *Retirement* and *Contemplation*; in the *Viewing* of the Works of God and Nature, and a *rejoycing* at the *Happiness* of the *Creatures* that have been made by Him; in doing *Honour* unto God, and *Good* to Men; in *Clearing up* the *Existence* of God, and his *Attributes*; and *shewing* the *Excellency* and the *Reasonableness* both of *Providence* and of *Religion*; more especially in *Asserting* the *Christian Religion*, and *Magnifying*, after the justest manner, Him who is the *Author* and *Finisher* of it; in the *Illustrating* of our *State* Present and Future; and in a very particular *Discovery* of the two *Grand Mysteries* both of *Godliness* and *Iniquity*; in the *Clearing up* of *Truth* and *Dissipating* of *Errour*; and in a most diligent *laying open* the *Visions* and *Prophecies* of *Holy Scripture*; in a word, in a universal *Promoting* the *Interests* of *Peace* and *Righteousness* in the *Earth*; and *giving* in general an *Example* of *Prudence* and

and Piety, of Charity and Integrity amongst Men? It was sometimes his Expression amongst his Friends, *That he should not have known what to have done in the World, if he could not have preach'd at his Fingers Ends.* His Voice was somewhat inward; and so not fit for that of a Publick Orator.

*His Refusal
of Prefer-
ments, and
Retir'd Life.*

FOR the being *Preserr'd* to any Great Dignities; He was so far from Coveting, that he particularly *Declin'd* it: Making good here that Expression of a Father; *Totus ei Mundus possessio est, qui toto eo quasi suo utitur.* The whole World is the large Possession of him that useth and enjoys the whole as his own.

I have seen Letters from an *Honourable* Person to him, Courting him to accept of very great *Preferments* in *Ireland*; and assuring him, that the Interest was actually made, and the Way smooch'd to his Hands with the Lord Deputy. The *Deanary* of *Christ-Church*, said to be worth 900*l.* per *Annum*, was one; and the *Provostship* of *Dublin-College* with the *Deanary* of *St. Patricks* was another. And these were but by way of Preparation to something Greater: For there were withal two *Bishopricks* in view offer'd to his Choice; of which one was said to be valued at no less then 1500*l.* per *Annum*. And that *Noble* Person added this Piece of Pleasant and Friendly Instigation; *Pray be not so Morose, or Humoursome, as to refuse all things you have not known so long as Christ-College.*

Nay

Nay farther, to shew his Temper in these Matters, I have been inform'd from such as had it from himself ; that a very good *Bishoprick* was procur'd for him once in this our own Kingdom ; and that his Friends had got him on a Day as far as *White-Hall*, in order to the Kissing of the *Royal Hand* for it ; But when he understood the Business, he was not upon any account to be perswaded to it.

These things he refus'd not from any *Supercilious Contempt* ; but from the pure Love of *Contemplation*, and *Solitude* ; and because he thought that he could do the *Church of God* greater Service, as also better enjoy his own Proper Happiness, in a *Private* than in a *Publick Station* : Taking great *Satisfaction*, the mean while, in the Promotion of many Pious and Learned Men to these Places of Trust and Honour in the Church ; (To whom he heartily *congratulated* such Dignities) and being exceeding Sensible of the *Weight* as well as the *Honour* of them ; and how Necessary it was to have them fill'd with Able and Worthy Persons.

Once indeed, and that about 12 Years before he died, he *accepted* of a *Prebend* in the Church of *Gloucester* ; given him by the Right Honourable the Earl of *Nottingham*, then Lord Chancellour of *England* : But he soon made a shift, (not without, I believe, such an original Intent) to *resign* it again ; Procuring it at the same time for one of his *Worthy Friends*, now himself a Right Reverend *Bishop* of our Church :

Church: To whom, when he would have reimburs'd him his Charges, he pleasantly said, *That if he would not accept it upon his own Terms, he might let it alone.* And though he thus desir'd Nothing for himself; yet was he Happily instrumental in the doing Signal Services unto others: Nor was any one more ready to serve a Friend, or more Active therein, than He was, whenever there was a good Opportunity offer'd him.

He liv'd and died a private Fellow of *Christ's-College* in *Cambridge*: Whose Honour it shall be in Ages to come; as also the Honour of that *University* (if I can Divine aright) that so *Illustrious* a Person heretofore adorn'd it. As the *College* which he liv'd in, so was *He himself* as truly *Dedicated* to the Service of his great Master; and answer'd every way the Ends of those so Noble and Religious Foundations. The *Memory* possibly of the very *Chamber* where he kept, shall be preserv'd with *Respect*. And I am reminded here of what the *Venetians* us'd to say of *Father Paul's Cell*, when they shew'd it unto Strangers; viz. *This was the Paradise in which a good Angel dwelt.* The *Doctor's Father*, I have heard, coming into his Room, and seeing him there with his Books about him, and full well knowing the Tendencies of his Studies, was most Highly affected with it; and in a *Rapture* said (what indeed was the truth) *That he thought he spent his Time in an Angelical way.*

To this *College* (besides what he gave in his Life-time) he left the Perpetuity of the
Rectory

Rectory of *Ingoldsby* in *Lincolnshire*; of good Value at present; but of greater, it is said, when first bought for Him by his Father. This Living he was possess'd of, I suppose, for some very short time; for I find his Name once to the Publick Register, *Anno* 1642. but whether of his own Writing I cannot certainly say. He lived to *Present* to it several Turns: Of which One was very seasonably given to his most *Learned* and *highly valued* Friend Dr. *Worthington* of *Pious Memory*; upon his Church being burnt down, amongst many others, in the Fire of *London*. But for Himself; Although I have been informed, that he had some thoughts, when Young, of settling in it, with a Friend for an *Assistant*; yet, I make not the least doubt, *Providence* allotted to him a more proper Station: And he was not, it is plain, to be remov'd from it, by any Worldly Advantages whatever. He might, as I have heard, have been chosen *Master*: But *that* he also declin'd; passing otherwise his time within those private Walls, it may be as Great a *Contemplator*, *Philosopher*, and *Divine*, as ever did, or will in hast visit them.

And yet to shew more particularly, that he was not so Exalted in *Speculation* or *Metaphysicks*, as to neglect any proper Business of Life; but that he had a due Sense of Mind as to all things that concern us here in this State; When *Philopolis*, at the end of the *Last Dialogue*, was so transported with the singular and excellent Company he had been in, as to be *almost* (as he speaks) *out*
of

of conceit with his own *Secular Condition* of Life ; *Philotheus* presently reduceth him with this sober and edifying Discourse.

“ God forbid, *Philopolis*, that the Sweet
 “ of *Contemplation* should ever put your
 “ Mouth out of Taste with the Savoury Use-
 “ fulness of *Secular Negotiations*. To do
 “ good to Men ; to assist the Injur’d ; to re-
 “ lieve the Necessitous ; to advise the Ig-
 “ norant in his necessary Affairs ; to bring
 “ up a Family in the Fear of God, and a
 “ chearful Hope of Happiness after this
 “ Life ; doth as much transcend our man-
 “ ner of living, if it ended in a mere Plea-
 “ sing of our selves in the Delicacy of se-
 “ lect Notions, as solid Goodness doth em-
 “ pty Fantasy ; or sincere Charity the most
 “ Childish Sophistry that is. The *Exer-*
 “ cise of *Love* and *Goodness*, of *Humanity*
 “ and *Brotherly-kindness*, of *Prudence* and
 “ *Discretion*, of *Faithfulness* and *Neighbour-*
 “ *liness*, of unfeigned *Devotion* and *Reli-*
 “ *gion*, in the Plain and undoubted Duties
 “ thereof ; is to the truly *Regenerate Soul*,
 “ a far greater Pleasure than all the fine
 “ *Speculations* imaginable, &c.

His not over-
 valuing of
 speculations.

A N D having touch’d upon the Topick
 of his *Speculations*, it may not be amiss to en-
 large a little farther on it ; Because possibly
 He (with some others of this way) may
 lie under the Censure of Fondness and Ex-
 cess in these Matters ; as one that took a De-
 light to be Singular ; and that was unrea-
 sonably addicted to some glorious Fancies
 and

and Opinions of His own. But as to all *Opinions* merely as *such*, besides what hath been already cited, I have certain grounds to believe he valued them but little: Nay how worthy soever in themselves, yet he accounted them as nothing in comparison of the sober Truths and Duties of Religion. I have heard him openly Profess, and that with much slight; *That it was a small Matter to him, whether any Person believ'd the Præ-existence of Souls, or Infinity of Worlds, and such-like; unless they did it at the same time with a Christian Temper; and to the Advancement of the Happiness and Perfections of their Natures.* He was for a Progress in Virtue; and not for a mere Feather in the Cap; and takes notice, in a private Letter I have seen, *What an especial Pleasure it is to perform our Duties, in that which we are mainly call'd to.* It was *Life*, and not *Notion*, that he chiefly valued; a *Single-Heartedness* of Temper beyond any *Theories* whatsoever. He was for having *Knowledge* to be the *Food* of the Soul, and not its *Bloatedness* or *Disease*; the *Health* of the Mind, and not a vain Tumour. And he was for all Persons taking in no more than they find they can digest, and turn to a happy Use and Nutri-ment. Otherwise he was not for any useless *Excrescences* of Knowledge; nor for the Swallowing down intemperately a confus'd Heap of things, without any proper Improvement from them.

He had in his Youth a transported Admiration of *Des-Cartes* his *Philosophy*; and in
his

his Old age too, as to the noble *Scheme* of *Nature* contain'd in it: Though he was always (more or less) vehemently against his pretended *Natural* or mere *Mechanical* Account of the *Phænomena* of the *Universe*. But hear what he speaks of it, in comparison of a *Divine Sense*; even under his First Transports of Wonder and Esteem.

The Second
Lash of *Alaz.*

“ Nor am I become Cold to my own
“ *Poems*. For I say, That that Divine Spi-
“ rit and Life that lies under them, is
“ worth not only all the *Magick* that thou
“ Pretendest to, but all that thou art
“ ignorant of besides; yea and *Des-Cartes*
“ *Philosophy* to boot. I say it is worth
“ all that a Thousand times told over.
“ *Des-Cartes* Philosophy is indeed a fine,
“ neat, subtil thing; but for the true Or-
“ nament of the Mind, bears no greater
“ Proportion to that Principle I told you
“ of, than the dry Bones of a Snake made
“ up elegantly into a Hat-band, to the Roy-
“ al Clothing of *Solomon*. But other *Nat-*
“ *ural Philosophies*, in respect of *Des-Cartes*
“ his, are even less than a few Chips of Wood
“ to a well erected Fabrick.

Numb. 21.

Again, in the First of the *Divine Dialogues*, he writes thus; *And for my Part, I am not fond of the Notion of Spirituality; nor any Notion else; but so far forth as they are subservient to Life and Godliness.* And in his excellent Discourse on *Prov. 1. 7.* (the First he ever deliver'd in the College Chapel) he exhorts Students, *To have a special Care, that they never disjoin Knowledge from*
Righ.

Righteousness; *but that they ever Prize such Treatises as Point a Man to Obedience, and Purging a Man's Soul from Wickedness; far above those that do but vex his Mind, and consume his Body, with unfruitful Subtilties; Which indeed would be no Subtilties at all, did not our dull and slow Apprehensions make them so.*

I could give more Instances of this kind; but am not willing to cloy the Reader in any thing.

This was the *Doctor's* assur'd Temper as to these Matters. And yet, when all is said, he could not but think, the *Theorems* he advanc'd to be, as highly *suitable* to the *Divine Being*, so contributory to *Humane Happiness and Piety*; to the *Ennobling* of the *Minds* and *Faculties* of Men, the filling out and *enraving* them, to their *ineffable Delight and Satisfaction*.

From hence it was, and not from any thing else, that he chose these Lofty Tracts and Paths to himself; not from any Ambition, or vain affected Peculiarity; but from the Nature of the Things consider'd in themselves; and from the inbred Greatness of his own Mind in the Contemplating of them: He found no *Rest*, as we have seen, till he opened, and was excited into this way. His *Opinions* were far from being merely Fanciful or Fortuitous; but such, if I may repeat it, as are warranted by the *Eternal Ideas* of the *Soul of Man*, by the Suffrage of the Greatest Sages and Philosophers, by the *Attributes of God*, and
F Pha-

Phænomena of the *Creation*; and even by certain Passages to be fetch'd from *Holy Scripture* it self; Whose chief Business yet was plainly to teach all Men the weighty Doctrines of *Life* and *Salvation*; to point them to the *One thing necessary*; and to raise them up by *Faith* in our Lord *Jesus Christ*, and by all the Sacred Methods of the Gospel, to *Righteousness here*, and to *Glory hereafter*. And it is evident that this was what was most befitting in this Matter; and the most adapted to the State of the World in general; as the Holy Pen-Men of the *Scriptures* are likewise excellently fitted unto this end: While for Matters of *Theory*, or Truths remote and Mysterious, they were design'd, no doubt, otherwise to come to Light amongst us; as by the Searching Reason and Industry of Man, some secret and extraordinary Assistances from above, and by a Natural or Divine Sagacity in them, to their no small Contentment and Satisfaction: The *Holy Oracles* the mean while abounding, for the most part, with their own more proper Truths and Mysteries; Such as *Laws*, *Judgments*, *Types*, *Figures*, *Visions*, *Miracles*, *Prophecies*, and the like.

But notwithstanding this, we may now add, what a singularly Ingenious and Learned Writer hath well observed;

“ Since the Holiest and most Intellectual
 “ Persons would be very prone to fall into
 “ some Opinions, which they plainly saw
 “ so Worthy of God, and Consentaneous
 “ to Reason; but yet could not but with
 “ some

“ some Fearfulness fully embrace them,
 “ because like to be unusual, and not in
 “ general Vogue ; it is not strange that
 “ some Places of *Scripture* should be so con-
 “ triv’d as not obscurely to sing the same
 “ Note their own Thoughts had been harp-
 “ ing on before ; and so give Boldness and
 “ Assurance to their Conceptions.

And as this is highly fitting and desira-
 ble in it self ; so do we find things to
 have come to pass after such a manner :
 There being hiddenly, or as by the way,
 many High *Theories* not a little Counte-
 nanced from the *Holy Scriptures* ; to the most
 justly conciliating of so much the greater
 Honour to those Sacred Writings ; the high
 peculiar Surprise, and Pleasure, as hath been
 intimated of all *Contemplative* Persons ; the
 enlightning, of the World with these so
 excellent Truths, as it is fit for them ;
 and the making all free Minds to Wonder
 and Rejoice at the *Wisdom* as well as *Good-
ness* of God in his Church. And whoever is
 conversant in the *Doctor's* Writings, will meet
 perhaps with not a few Instances of this kind.

I would end this whole matter with that
 of Tully ; *Magni est Ingenii revocare Mentem
à Sensibus, & Cogitationem a Consuetudine ab-
ducere.* It is the part of a Wise Man, or a
 great Understanding, to recall the Mind
 from the Senses ; and to withdraw it from the
 Power of Custom and Prejudice.

H E would say, That he had liv’d a sort
 of Harmless and Childish Life in the World.

And speaking on a time of his Playing at *His Various Bowles*, he said; *He had contented himself* *Experiencies: here with the greatest things,* (meaning his *With other Philosophy and Divinity*) *and with the least;* meaning some short and common *Diversions*. *Matters.*

And the truth is, because he affected not Pomp or Outward shew, he hath been look'd upon by some as a great Scholar indeed, and a Pious good Man, but far from that deep *Wisdom*, and Heroick *Greatness of Mind* which was really in him. Whenas, though he took not much upon him in an Exterieur way; nor yet liv'd an Active or a Publick Life; (a thing which having a Competent Fortune of his own, and a very different Inclination, he ever, as we heard before, avoided, and left *that Way* of Life to be trodden and adorn'd by others, enjoying his more beloved Solitudes and Retirements) Yet was he not at all the Less, but rather *Greater*, on that account. I cannot indeed say, that he did not *Magna loqui*: But then I will add this, That he *acted*, as well as *spake* Magnificent things. He had a Profound Judgment of Men and of Affairs, even while he seem'd to be the most still, and retir'd from them. He passed in short, like a deep and calm-moving Water, more silently and flowingly; his Course here, yet leaving still as he went (on all sides of him) the rich Tracings of his Passage, all along in those fruitful and admirable Labours he left behind him to the World.

His Works, he once told me, when I was speaking something in Commendation of them, were such as might Please some *Melancholy*

lancholy Men, that lov'd their Creator ; And, as I understood him, would be gratified with the Vindication, and real Displays of his Goodness, Works, and Providence in the World.

He said another time of himself, *That he had felt the highest and the lowest things belonging to the Humane Nature.* And he was so *Sensible* of the *Toils, Miseries, and Vices* of this Mortal State, that his *Passive Spirit* would be sometimes deeply affected with the *Sin and Tragedies* of it. See an excellent *Representation* of this Temper ; or a certain *Melancholiz'd Charity*, and the clearing up of it, in his 8th Printed *Discourse* ; which though somewhat long, I shall here give myself the Pains, and the Reader the Satisfaction to insert.

“ And even the more *Miserable* Objects
 “ in this present Scene of things, cannot
 “ divest him of his *Happiness*, but rather Disc. on several Texts, p.
 “ modify it; the Sweetness of his Spirit 243, 244.
 “ being melted into a kindly *Compassion* in
 “ the behalf of *Others* : Whom if he be able
 “ to help, it is a greater Accession to his
 “ Joy ; and if he cannot, the being Con-
 “ scious to himself of so sincere a *Com-*
 “ passion, and so harmonious and suitable
 “ to the present State of things, carries a-
 “ long with it some degree of *Pleasure*,
 “ like Mournful Notes of Musick exquisitely
 “ well fitted to the Sadness of the Ditty.
 “ But this not unpleasant Surprise of *Me-*
 “ lancholy cannot last long : And this cool
 “ Allay, this soft and moist Element of Sor-
 “ row, will be soon dried up, like the

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“ Morning Dew at the rising of the Summer
 “ Sun ; when but once the warm and chear-
 “ ful Gleams of that *Intellectual Light* that re-
 “ presents the Glorious and Comfortable
 “ Comprehension of the *Divine Providence*
 “ that runs through all things, shall dart
 “ into our Souls the Remembrance, how in-
 “ finitely scant the Region of these more
 “ *Tragical Spectacles* is, compar’d with the
 “ rest of the Universe ; and how short a
 “ Time they last : For so the Consideration
 “ of the Happiness of the *whole* will swal-
 “ low up *this* small Pretence of Discontent ;
 “ and the *Soul* will be wholly overflown
 “ with unexpressible Joy and *Exultation* ;
 “ it being warm’d and chear’d with that
 “ Joy which is the *Joy of God*, that *Free* and
 “ *Infinite Good*, who knows the Periods and
 “ Issues of all things ; and whose *Pleasure* is
 “ in *Good* as *such* ; and not in contracted
 “ selfishness, or in petty and sinister Pro-
 “ jects.

Let me note here, That for all Pious and
 Simple-hearted Persons (though under the
 Infirmities and Disadvantages of Nature) he
 would encourage them to look up with
 great Chearfulness to that *Future State* ; as
 that which he had a very *High Sense* of, as
 to the *Freedom* and the *Happiness* of it ;
 and, this particularly with respect to the
Souls Release from her Incumbrances, Vanity,
 and Captivity in this *present Life*. As cer-
 tainly it will be obvious to any one’s Un-
 derstanding, what a Difference there must
 be between the Soul’s being *out* of the Body,
 and

and *in* the Body; or between its being in a Tenement of Clay, and one of a so much finer Consistence. And from hence indeed the *whole* of this matter, or of our Life *here* and *hereafter*, is compar'd to a Person clogg'd with Fetters, and out of them; to one in Sleep and Dreams, and afterwards in a State of Life and Activity: And even *Heathens* as well as *Christians* have call'd this Lower World, not unfrequently, in effect, *the Region of the Shadow of Death*. The *Doctor* hath thus express'd himself in a certain Place on this Point. *The whole Life of Man upon Earth, Day and Night, is but a Slumber and Dream, in comparison of that awaking of the Soul that happens in the Recovery of her Æthereal or Cœlestial Body.* And again in another Place thus. *This muddy Earth and Vapourous polluted Air, which is the very Region of Death; wherein all the Pleasures, Joys, and Triumphs of this present Life, are but like the grinning Laughter of Ghosts, or the Dance of dead Men: These foul Elements, I say, can afford no such commodious Habitation for the Soul, as to arrive any thing near to the Height of that Happiness which she shall be possess'd of when Christ shall be pleased to change these our vile Bodies into the Similitude of his Glorious Body; and so to recover us into the Enjoyment of that Heavenly Life which we unhappily forfeited by our first Fall.* But besides this our last and consummate Happiness, he supposeth justly the *Soul* not to be naked, or destitute of all Clothing, even immediately

Mist. of God-
liness B. 5.

Ch. 3:

Book 6. Ch. 5.

See Immort.
of the soul, B
3. Ch. 1, &c.

upon her quitting this *Earthly Body*; but to enjoy a *Covering* in that freer State, far more Advantageous than the *Terrestrial* is; viz. a sort of *Aereal Vehicle* till she come, at the last Day, to that Body which is *glorified* and *Cælestial*: But of this hereafter.

I will not omit here what he hath expressed to some thus, viz. *That if People, well disposed, knew what the Other World was, they would not, if it were lawful to rid themselves of it, live in this.* But he said this notwithstanding at some other time; *That we shall bless God to all Eternity for that Lick of Bitterness which we experienced in this present Life.* Such a Sense had he of the *Evils* of it, of whatever kind; and of the *Goodness* of God to the Faithful in them.

His Sense
that he should
be in a great
Measure a-
lone.

THAT which I shall next observe of him is this; That in his younger Days, when he first broke out into the Way he did, and saw, as he express'd it, *To what Things wrought*; He was sensible that he should be, as it were, *alone*; perceiving the Bent and Genius of the World another way, and that it was not likely to come over, on the sudden, to such a new and surprising Scene of things. At first indeed, He told a Friend of mine, *They appeared so very Clear as well as Glorious to Himself, that he almost fancied he should have carried All before him: But a little Experience served to cure him of this Vanity; and he quickly perceived, that he was not like to be over-popular.* And from hence

hence it is, that though he hath not wanted particular and extraordinary *Respects* from many Persons ; yet the World, in general, hath either been in part averse to his *Writings*, or not known well what to make of some things in them ; and so have either condemn'd them as fond and mischievous, or have else with less Zeal stood in a sort of Neutral and amus'd State with Reference to them. Which is but what he himself in Effect hath publish'd unto all ; and that even in an *Epistle Dedicatory* to the most Reverend Father in God, *Gilbert* (at that Time) Lord Arch-Bishop of *Canterbury*, prefix'd to his *Enchiridion Metaphysicum* ; *Aliis magnoperè approbantibus quæ scripsi ; aliis ringentibus, & tota Convitiarum Plaustra in Caput meum depluentibus, i. e. Some most highly approving of the things which I have written ; some as much the contrary, and casting Loads of Reproaches on me for them.*

A certain very learned Person and Friend of his, writing a *Latin Epistle* to him from a Place famous in the Kingdom, speaks to this Sense. “ Believe me, Sir, the most that I here
 “ usually see ; if they be *Young*, profess
 “ themselves at a Loss, plainly to understand what the *Works* of *MORE* mean :
 “ But if they be *Old*, as so many *Aristarchus*'s presently they fall foul upon your
 “ Name with their Defamations and Censures, and slight you utterly as a Person
 “ that is *Hypochondriacal*. But you are to
 “ pardon, Sir, your Readers of this sort ;
 “ for they knowing little beyond the School
 “ of

“ of *Aristotle*, will suffer rather the very
 “ Members of their Bodies to be torn from
 “ them, than their ancient Opinions ; and
 “ coming to read you, unfurnished with the
 “ *Platonick* Principles, which are to be found
 “ in several *Jewish*, as well as eminent
 “ *Christian* Writers, it is not strange that
 “ such Persons should think you almost
 “ Mad ; and Account of your Opinions
 “ but as Fables and Dreams.

B. 8. Ch. 14.

And this puts me in Mind of what him-
 self writes again in his *Myst. of Godl.* “ But
 “ as concerning *Sense* and *Reason*, sith it is
 “ all one *to be absent* as *not to appear* ; there-
 “ fore it must needs follow, that those that
 “ speak with much Zeal and Vigour things
 “ very *true* in themselves, yet to others ve-
 “ ry *incredible* or unintelligible, must be re-
 “ puted by them no better than *Madmen*.
 “ And hence it was that the Governour
 “ told *Paul*, that *too much Learning* had
 “ made him mad. And hence probably may
 “ be the Ground of that ordinary Saying,
 “ *Nullum magnum Ingenium sine Admixturâ*
 “ *dementia* ; There is no great Wit with-
 “ out a Mixture of Madnefs : Partly, because
 “ no great Wit can well be, but with some
 “ good Measure of natural Heat and Acti-
 “ vity of Spirit ; and partly, or rather
 “ mainly, because the Improvement of these
 “ Parts and Wit, by subtil Search into
 “ things, hath produced such *Conclusions*, so
 “ *Paradoxical* and opposite to the vulgar
 “ Conceits of Men, and yet of such Evi-
 “ dence of Reason to the Inventors of
 “ them,

“ them, that they asserting with Heat and
 “ Confidence the *Conclusions* to be *true*, to
 “ such Men as were not capable of the
 “ Subtilty of the Reasons which infer them,
 “ could not choose but get to themselves,
 “ for their Pains, the Reputation of Men,
 “ whose Brains were seasoned with some
 “ *strinklings* at least of *Madness* and *Phren-*
 “ *zy*. And according to this *Analogy* may
 “ it very well be said, *Nullus insignis Chri-*
 “ *stianus*, &c. *That there is no Notable Chri-*
 “ *stian that will not seem to have some Spice*
 “ *of Madness in him.*

The best is, He seems to have been well aware of, and satisfied for the present with that of Cicero ; *Est enim Philosophia paucis Judicibus contenta, Multitudinem consultò ipsa fugiens, eiq; ipsi & suspecta & injusta.* Philosophy contents her self with a few Judges ; avoids the Multitude ; and is it self at the same Time suspected and impleaded by it.

However it comes to pass ; upon one Account or other, 'tis very certain, that his *Writings* are not generally (I will not say, read, but) so much as *known* ; and many *Scholars* themselves are in a great Measure *Strangers* to them : And, what is more still, Divers that have a very High Veneration for *Him* in their Minds, (and these Persons possibly of no small Rank) yet are Wary, in part, how they express it ; because they see his *Genius* is not that which is common in the World : Being willing haply, in such Cases as these, to observe that of the Philosopher ; *Loquendum est ut plures, sapiendum ut pauciores.* It is

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*is good to speak with the Many, and to think,
or be wise with the Few.*

But he was early, as I said, Sensible of this *Solitariness* of his, with Respect to the *Way* he was in.

Phi. Poems
Pref. to the
Reader.

But all are deaf
Unto my Muse, which is most lief
To mine own self; So they nor blame
My pleasant Notes, nor praise the same.
Nor do thou, Reader, rashly brand
My Rythmes, 'fore thou them understand.

And to mention no more of these; at the
End of his *Cupid's Conflict*, he hath this No-
ble and Significant *Stanza*;

(Sage

These be our Times ; but if my Mind's Pre-
Bear any Moment, they can ne'er last long :
A three-branch'd Flame shall soon sweep clean
(the Stage
Of this old dirty Dross ; and all wax young.
My Words into this frozen Air I throw,
Will then prove Vocal at that general Thaw.

Concerning this Matter he again speaks at the End of his *Epistle to V. C.* and seems to refer himself to what is there called *Perspicax & pacifica posteritas*, (*Wise and Peaceful Posterity*) and to prophesie of a very illustrious Time (in those latter Ages of the World) both for *Wisdom* and *Piety*: When he doubts not but that his *Pains* and *Ardour* in promoting the *Publick Good*, in
some

some great Instances of it, will be of Use and approved. And he would sometimes make Use of this witty Simile with Regard to his Writings; *That like the Ostrich, he had laid his Eggs in the Sand; which he hoped would prove Vital and Prolifick in Time.*

HE had spent, he said to one, many Happy Days in his Chamber; And that his Labours were to him often in looking back upon them, as an Aromatick Field. So sweet and pleasing a Fruit did they yield to him; and so satisfied was his Mind in the Contemplation of them.

Some of his Expressions concerning Himself,

And it is here worthy of special Remark, what He said likewise, upon another Occasion, of Himself; as I had it from those that were then present. When some in the Company were speaking with Regret of the Time they had lost, or how they would act if it was to be all pass'd over again; He replied, (and it was not many Years before he died) *That if he was to live his whole time over again, he would do just, for the main, as he had done.* Which is such an egregious Attestation to his Piety and Conduct; and such an Applause of Conscience to its own Actions, and that for a whole Life; as is not, I believe we shall all agree, to be easily met with.

There were some, as he expressed it, amongst the Spiritualists, that would have had him, he thought, to go up upon a Stall, and from thence preach to the People. But in the telling of this, he broke out into this High and

and Extraordinary Expression ; *I have measured my self from the Height to the Depth ; and know what I can do, and what I ought to do, and I do it.* But the *Air*, the Person told me, and *Gesture* with which he said it, was so Noble and Unaffected ; that he knew not which most to admire, the Thing it self, or the Manner of speaking it.

*Expressions of
Others con-
cerning Him.*

THE late highly Learned and Pious Dr. Outram, was heard publickly to say at the Arch-Bishop's Table ; *That he look'd upon Dr. MORE, as the Holiest Person upon the Face of the Earth.* And at another Time he said, *Whenever there was any more than Ordinary Occasion for the Exercise of Prudence and Virtue, he never knew Dr. MORE to fail.*

And (by the Way) however he may be look'd upon by some Persons, as Weak or Fond ; Both his *Life*, while living, and his *Works*, now dead, did and do shew him to have been *Eminently Wise*, as well as *Heroically Pious* and *Good* : That however he may be thought Fanciful or Melancholy, yet he was a very great Master, as of Virtue in general, so also in particular of that *Prudence* and *Circumspection*, which, as we before heard, he so much recommends in his Book of *Ethicks*, to all that would either *act* or *philosophize* with Success. And it was not for nothing that Extraordinary Expression fell so *Emphatically* from his Pen, *Enthus. Triumph. Numb. 53. I profess, I stand amaz'd, while I consider the ineffable Advantage of a Mind thus submitted to the*
Di-

Divine Will ; *how calm, how comprehensive, how quick and sensible she is, how free, how sagacious, of how tender a Touch and Judgment she is in all things.*

I cannot here forbear, what he likewise hath in *Disc. 4th. p. 104.* “ *I Wisdom dwell* Prov. 8. 12.
 “ *with Prudence, and send forth Knowledge*
 “ *and Counsels. I have Counsel and Wisdom ;* Ver. 14.
 “ *I am Understanding, and I have Strength.---*
 “ *This Wisdom therefore will make a Man*
 “ *no Idiot, when it stores him with Prudence*
 “ *and Counsels : But it affords not this only to*
 “ *the Souls of Holy Men ; but it giveth them*
 “ *a Theory of the hidden Things of God.*
 But to return.

It was the *Profession* of Another Person of no mean Account ; *That he look'd upon Dr. MORE as the most perfect Man he ever knew.* Which with the enlarged Characters of *Best and Wisest*, hath been confirmed by a Greater Person since. And one of the Highest Orders in our Church said upon some Occasion ; *That he was an Angel rather than a Man ; and would be amongst the Angels of God for ever.* As another also, owning some great things of him, added this in particular ; *That his Privacy gave him a great Advantage in the being so Extraordinary a Person.*

Dr. Rust, afterwards the Right Reverend Bishop of Dromore in Ireland, preaching long since at St. Mary's Church in Cambridge, cited him for somewhat, with this *Encomium ;* *That there was a Man whom After-Ages would better understand, had said so and so :*
 Thus

The Life of the Learned

Thus at once expressing the *Veneration* that he *himself* had ; and which he thought *Posterity* would have for him. And in a Letter that I have seen of his from *Ireland*, he tells him ; *That he had many Admirers in that Kingdom ; and that his Disciples there were greedy to read every thing that was his : And that he yet hoped to see him one Day in St. Patrick's Chair.*

These are but a small Taste of what might be produced of this Kind : His Lovers speaking often the *Highest* things of him in their *Praises* and *Acknowledgments* of his *Worth*. And even Mr. *Hobbs* himself, as I have been informed, hath been heard to say, *That if his own Philosophy was not True, he knew of none that he should sooner like than M O R E's of Cambridge.* I am not willing to seem indecent unto any : But one would think, that a little Reflection, if he could have been unprejudiced, might have taught him the Nature of his own *Philosophy* ; which yet was wholly of a Piece with his *Divinity*. This Report, if true, cannot but remind me of some in *Scripture* that are said to have born *Testimony* to our *Saviour* himself. And speaking of this Person, I cannot, by the way, but express my *Wonder* at many of his Admirers of Rank and Note ; That they can subscribe to so mean an Original ; and do *Him* the *Honour*, and *themselves* the *Disparagement* of listing themselves *Disciples* of this *Corporeal Philosopher* ; and of venerating his sacred *Mysteries* and *Theories*, because accompanied with the Nobleness

bleness of an *Earthy* Mind ; and serv'd up with some Neatness of Stile, Versuteness of Temper, and Hypocrisie in Religion. A Zeal for the *Ever-blessed*, and *All-glorious* Divinity, with a most Certain Faith in the *Holy Writings* of God, will excuse, I trust, this small *Excursion*.

And thus far I have proceeded in a more *General* way, for the giving some *Description* of this *Great Person*. To prosecute all his *Virtues* or *Excellencies* at large, may justly be thought long and needless ; but to instance in *some*, neither *unacceptable*, as I hope, nor yet *unuseful* to the *Reader*.

I BEGIN with that which is the *Root His Divine* or *Basis* of all *true Religion* whatsoever ; and *Faith*. (as he himself speaks) in a more especial Manner, of the *Divine Life* ; viz. an Obedi- Myst. of Godl. ential Faith and Assiance in the true God, B. 2. Ch. 12. the Maker and Original of all things. Sure never Person that was mere Man had a greater, or, I will add, a Nobler Assurance with regard to this *Eternal* and *Fundamental Principle* than he had. God was properly, as speaks the *Psalmist*, his *Sun* and his *Shield* : And his very *Soul* and *Conscience* exulted in Him. As what would be the *World* in all Senses, even supposing Matter, but a most deplorable Heap of Rubbish without Him ? Or how should subsist the entire *Universe*, if its very Prop and Stay was but one Moment withdrawn from it ? If the *Sun* were to be extinct, though but a short Space, in the *Natural World* ; what, do we think, would
G be

be the immediate Ruins and Desolations of the *Earth*? But this is but a faint Image of the sad State and Wast that must necessarily ensue, throughout all *Nature*, the *Extinction*, if it were possible, of the *Eternal Sun* or *Deity* it self. They are the *Ignorant* or the *Wicked* that are in *Darkness* and *Fear*; or in the Mazes of *Atheism* and *Infidelity*: But *G O D* is in the very *Hearts* and *Souls*, the *Transports* and *Desires* of the *Generation* of the *Righteous*. Clouds and *Darkness* may be round about *Him*; but *Righteousness* and *Equity* are the *Habitation* of his *Seat*.

Nor had he a less Firm and likewise Glorious *Assurance* as to the entire *Frame* and *Dispensation* of the *Gospel*; with all the *Counsels* and *Harmonious Mysteries* of the *Scriptures*, from one *End* to the other; more particularly with respect to that ever *Blessed*, and ever also to be *Adored* Person, our Lord and Saviour *Jesus Christ*; that *God-Man*, and *Messiah* Incarnate; or, what is all one, that *Mediator* of the *Covenant*, and of this *Lower World*, from the *Beginning* unto the *End*. Nor hath any one represented all these weighty Subjects, the *Person*, *Offices*, and *Religion* of *Christ*, to a greater Advantage; or more demonstrated the *Glory* and the *Certainty* of them, than He (especially in his *Myst. of Godliness*) hath done. But these things are only hinted here: And so much therefore briefly for his well-grounded *Faith*.

The *Branches* of the *Divine Life* he hath made mainly *Three*; *Charity*, *Humility*, and *Purity*. I shall not stay to give you the excellent

cellent *Descriptions* he himself hath given us of all these ; but referring to them, shall only observe briefly some few things concerning them in a way that may respect His Person.

Myst. of God 1.
B. 2. ch. 12.

HIS *Charity*, whether in *Act* or *Theory*, was exceeding *Eminent*. That of the *Hand*, however Large in it self, could be comparatively but Small : (And is but an *Outward* particular Fruit of that *Grace* ; though at the same time of the greatest practical Use and Necessity ; and upon which continuedly a mighty Stress is laid in *Holy Scripture*.) But that of the *Heart*, the very Fountain of the Whole, was extended throughout the wide *Universe* ; it was as large as *Being* it self, and *Commensurate*, in a sort, to all Creatures whatsoever.

His Charity:

There is nothing in all *Nature*, animate or inanimate, (especially in the *Animal* and *Intellectual* World) but what is some way or other an Object of the *Reason* and *Passion* of Man : And to be affected towards *All* in a free, upright way ; and so as God would have us in all things to be affected ; is that true Temper, or *Eternal Charity*, which ought to be found in All of us ; and such as, if pursued rightly, will not fail to extinguish, and bring to nothing in us, all Manner of *Pride*, *Selfishness*, or *Obliviousness* whatsoever ; and make us in the fullest Sense to fulfil that of the Apostle, *Let all your Works be done with Charity*.

1 Cor. 16. 12.

And this was really the Temper of Him before us. He embraced with the Arms of

the Highest *Love* and *Affection* the *entire Universe* ; so far as it is any way Capable of it. He *exulted* in the Great and Endless *Happiness* of such Incomprehensible Numbers of Creatures as are made ; and as much *regretted* within himself the *Miseries* and *Apostasies* of any of them ; being altogether unwilling that they should be Destitute, through their Blindness, or perverse Wickedness, of the *Glory of God*, the *Pulchritude of Virtue*, and the *Felicity* of the *Common Creation*. And if this be not, in the Highest Sense imaginable, *to love GOD with all our Hearts, and our Neighbours as our selves* ; what can possibly be so ? If a Man, saith the Doctor, hath lost his Self-will and Self-love, and be but affected as God himself, if he were in the *Flesh*, would be affected, he is truly and really in *Theoprepia* : Meaning the Land of *True Charity*, or a State that is worthy of God.

Notes upon
Psal. 147.
za 147.

It was his Declaration to a Person in his Last Sickness ; *That he did Gaudere gaudium Animæ Universi, he joy'd* (as it were) *the Joy of the Soul of the Universe*. Than which what could be *Greater*, or more *Emphatically* spoken ? And another time, upon some Discourse that happened concerning the State of Mankind in general, how *Sinful* and *Miserable* it was ; but of the *Happiness* of the *Good* and *Righteous* Person ; he broke out, *How can a Man be Happy, when All the World is thus Miserable about him ? So deeply Passive and Sympathizing* was his Nature ; as if (according to that single Expression

pression preserv'd, as some say, by *Tradition* from our *Saviour*, and mentioned by *St. Jerome* ; *Be thou never merry, unless thou see thy Brother living in Charity*) he thought it impossible to have any true *Ease* or *Peace*, while the World continued round him in such *Iniquity* and *Discord*.

His very *Labours*, as I shall shew, were the Effects of his *Charity*. And I know not, whether I should insert here that other *Saying* of his ; *That as the Stars reflect one upon another, so did the whole Creation of God*. I am assured, in the Sense I now speak of, they ought to do so : Though it may be also very well understood of the *Wisdom* and *Harmony* of the entire *Universe* ; and how one Part of it reflects upon, and hath Reference to another.

As to what concerns more Particular *Charities*, or the *Distribution* of *Alms* ; he was large and constant in them. It is impossible but so noble and sincere a *Heart* must be accompanied with as free and munificent a *Hand*. And so his own very eminently was ; and that, if in Wants, to all sorts of Persons whatsoever. In *Imitation* of the Great Lord of All, he was for his *Sun* shining (yet with proper Distinctions) universally upon All. And he had left once the main of what he had to be dispos'd of by *Will* after this manner. But to let that pass. They were Considerable Sums, as well as smaller Parcels, that often went from him in a way of *Charity*. His very *Chamber-Door* was a *Hospital* to the Needy. And his Se-

cret Bounties, through distant & private Hands, I have been also told, were very *Considerable*.

And these *Alms-Deeds* of his to poor Persons and Families were but suitable to the true and Charitable Sense which he had of the *Lower People* in general; viz. *That they were* (as he called them) *the Pillars of the Earth*; and but *Drudges* for the *Higher*. Such reason indeed have all the *Better sort* to treat them with a becoming *Charity* and *Humanity*. Nay, his *Kindness* went so low as to the very *Beasts*; Who had *the least* (he said) *and worst of it*. And he abhorr'd that Cruelty and Stupidity of Temper with which over-many are apt to treat the *Animals* of whatsoever kind.

He gave 20*l.* upon a Motion in which I was my self concern'd, for the Repairing of the Church of *Elton* in *Nottinghamshire*; and would have given more, had he heard of their doing it after the Best Manner.

Very *Large Gifts* and *Kindnesses*, he frequently bestow'd upon one or other of his *Acquaintance*; as there was Occasion. And he observ'd to a Friend, upon some Discourse that pass'd; *That he was thought by some to have a soft Head, but he thank'd God, he had a soft Heart*: And gave at that time away the Sum of 5*l.* to a *Clergy-Man's Widow*.

To omit his Other *Liberalities* to *Friends & Relations*, (which were many and great) I shall only mention his *Kindness* to his Nephew *Gabriel More*; Whose Fortune being a long while Strait; he gave him all that time, and even to his dying day, the Profits of a Farm that he had of good value in *Lincolnshire*; and the Sum

Sum of 400*l.* at one time more, left him as a *Legacy* by the Right Honourable the Lady Viscountess Conway. And so much for his either *Liberality* or *Charity*.

FOR what concerns *Humility*; Never again did any Man carry that Important Point higher than our *Author* did: And I do verily believe, that he wrote his true *Experience* in it; how extraordinary soever it may appear. To omit some others, let us take him chiefly, as to the *Description* of this *Virtue* in his *Enthusiasmus Triumphatus*. His Humi-

By *Humility*, I understand an entire *Submission* to the Will of God in all things; a *Deadness* to all *Self-Excellency*, and *Preheminency* before Others; a perfect *Privation* of all *Desire* of *Singularity*, or attracting the *Eyes* of Men upon a Man's own Person; as little to relish a Man's own *Praise* and *Glory* in the World, as if he had never been Born into it: But to be wholly *Contented* with this one thing, that his Will is a *subduing* to the Will of God; and that with *Thankfulness* and *Reverence* he doth receive whatever *Divine Providence* brings upon him; be it sweet or sower, with the hair or against it, it is all one to him; for what he cannot avoid, it is the *Gift* of God to the World, in order to a *Greater Good*. Numb. 53.

But what saith the *Author* afterwards upon this so *Extraordinary Description*; and as under the just *Sense* and *Encomium* of it?
 “ But here, I must confess, that he that is
 “ thus affected, as he seeks no *Knowledge* to
 “ please himself; so he cannot avoid being

“ the most *Knowing* Man that is. For he is
 “ surrounded with the Beams of *Divine Wis-*
 “ *dom*; as the Low depress’d *Earth* with
 “ the Raies of the *Stars*: His deeply and
 “ profoundly *Humbled Soul* being, as it were,
 “ the *Centre* of all *Heavenly Illuminations*;
 “ as this little *Globe* of the *Earth* is of
 “ those *Cœlestial Influences*. And then fol-
 lows, what was before cited, *I profess, I*
stand amaz’d while I consider, &c.

Dialogue
 Numb. 23.

2. What hath been said here, will be far-
 ther haply as well Illustrated as Confirm’d
 by a Passage of this Nature in the *Divine*
Dialogues; Where he calls *Humility*, that
 most precious part of *Piety*, whereby the *Soul* is
 so affected, that she very freely and sensibly
 acknowledgeth, that all the Good she doth,
 or knows, is wholly from God her Maker;
 and that she is nothing of her self. Wherefore
 She is Just to God, in attributing All to
 Him; and Mild and Meek-hearted towards
 Men; even to those that are yet out of the Way,
 being Conscious to her self, that the Ordering
 of her Ways is not from her self, but that God
 is the Strength and Light of her Paths. See
 also Numb. 14.

It is said, I remember, by *Valerius Maxi-*
mus; *Nulla est tanta Humilitas, quæ dulce-*
dine Gloriæ non tangatur. There is no *Humi-*
lity so perfect, as not to be touch’d with a Sense
 of *Glory*; or, with the Sweetnesses of *Renown*.
 But our Author, we see, so far as it intrench-
 eth in the least upon *Humility*, or upon the
Glory of God, sets us a Higher Lesson; and
 calls us unto a farther *Sublimity*. I do profess
 (faith

(saith he) *ex animo, that I could heartily wish, that my self were the greatest Ignaro in the World, upon Condition I were really no more Ignorant than I am: So little am I touch'd with Precellency, or out-stripping Others. And in another place thus; Affect not Vain-glory and Applause in thy outward Actions or Speeches, but modestly decline it; and Pride will fall in thy Soul. In good time thou shalt find Humility rise in thy Heart; and sweetly shine in thee with her mild Light.*

Reply, &c.
Sect 1.

Myst. of God-
liness, B. 9.
Ch. 12.

You *Michief me*; said he once, to one that was speaking *Magnificently* of him. For the Love of God, said he another time, forbear these Expressions: What do you make of me? 'Tis better for us both to think and to speak more Moderately. He would say, That he thought no better of himself than of any ordinary and well-meaning Christian: And particularly, that when the Winds were ruffling about him, he made it his utmost Endeavour to keep Low and Humble; that so he might not be driven from that Anchor.

I cannot better conclude the whole of this, than with that *Aphorism* of his, Part I. 33. That Life or Delight of the Soul (be it never so Gallant or Glorious) that is not founded upon deep Humility, shall be strongly shaken with Storms and Tempests; shall be shatter'd; shall fall down, and perish.

And these things may sufficiently shew His Humility.

FOR Purity; Doubtless he had arrived His Purity, to the Highest Measures and Degrees of it. &c.
You

You may see his *Description* of this *Virtue* also in his *Enthusiasmus Triumphatus*, as well as in the Place of his *Mystery of Godliness* before referr'd to. *Understanding* by it a *due Moderation and Rule* over all the Joys and Pleasures of the *Flesh*; bearing so strict an Hand, and having so watchful an Eye over their *Subtil Enticements and Allurements*, and that *firm and loyal Affection* to that *Idea of Cœlestial Beauty* set up in our Minds, that neither the Pains of the Body, nor the Pleasures of the *Animal Life*, shall ever work us below our *Spiritual Happiness*, and all the *Competible Enjoyments* of that *Life* that is truly *Divine*.

And this undoubtedly was his own most true *State*. His *Body* was for its part not *Unsuitable* to his *Mind*. *Temperance and Devotion, Charity and Humility*, seem to have refined his *Nature* and inmost *Spirits* to an *Extraordinary Pitch* of *Sanctity* and *Purity*. This, saith he to *Eugenius*, (speaking of the *State of Virtue* he was under) is that true *Chymical Fire*, that hath purged my *Soul*, and purified it; and hath *Chrystalliz'd* it into a bright *Throne*, and shining *Habitation* of the *Divine Majesty*. And see what he speaks more than once, excellently and at large, of what he calls *Philosophical Temperance*, in his *Book of Ethicks*: As also of this *Divine Purity*, in his *Discourses upon several Texts*. Yet was he not at all *Insensible*, the mean while, of the *Frame and Affections* of *Humane Nature*. And he hath in several Places of his *Writings* distinguish'd

B. 2. Ch. 12.

Second Lash.
Sect. 2.

Disc. 1, &c.

guish'd between what is *Natural* and *allow'd*,
 nay *necessary* and *intended*, and what is truly
Irregular or *unfitting*, and for that reason
Sinful and *forbidden*.

And here, for the better understanding both of this and some other Matters, I cannot but refer you to that more full Passage of his, *Def. of the Moral Cab. Ch. 2, 4.* He speaks there of what he calls the *Animal Motions* and *Figurations* in us: And then goes on thus.

“ For *these* are as truly the *Works of God*,
 “ as the *Divine Life* it self; though they
 “ are nothing Comparable unto it: Nay in-
 “ deed they are but a Heap of Confusion
 “ without it. Wherefore the great *Accom-*
 “ *plishment* is to have *these* in due Order and
 “ Subjection unto the *Spirit*, or the *Hea-*
 “ *venly Life* in us. And that you may have
 “ a more particular Apprehension of these
 “ *Generations* of the *Animal Life*, I shall
 “ give you a *Catalogue* of some of them;
 “ though Confusedly, so as they come first
 “ to my Memory.

“ Such therefore are *Anger*, *Zeal*, *Indig-*
 “ *nation*, *Sorrow*, *Derision*, *Mirth*, *Gravity*,
 “ *Open-heartedness*, *Reservedness*, *Stoutness*,
 “ *Flexibility*, *Boldness*, *Fearfulness*, *Mildness*,
 “ *Tartness*, *Candour*, *Suspicion*, *Peremptori-*
 “ *ness*, *Despondency*, *Triumph* or *Gloriation*;
 “ All the *Prapensions* to the Exercise of
 “ Strength or Activity of Body; as *Running*,
 “ *Leaping*, *Swimming*, *Wrestling*, *Fisting*,
 “ *Coursing*, or the like: Besides all the court-
 “ ly Preambles, necessary Concomitants,
 “ and delightful Consequences of *Marriage*,
 “ which

“ which spring up from the Love of Wo-
 “ men, and the Pleasure of Children. To
 “ say nothing of those Enjoyments that
 “ arise from correspondent Affections, and
 “ mere Natural Friendship betwixt Man
 “ and Man, or fuller Companies of Ac-
 “ quaintance ; their *Friendly Feastings, Sport-*
 “ *ings, Musick, and Dancings.* All these,
 “ and many more that I am not at leisure to
 “ reckon up, be but the genuine *Pullulations*
 “ of the *Animal Life* ; and in themselves
 “ they have neither Good nor Hurt in
 “ them : Nay indeed, to speak more truly
 “ and impartially, they are Good, accord-
 “ ing to the Approbation of him that made
 “ them ; but they become Bad only to
 “ them that are Bad, and act either with-
 “ out Measure, or for unwarrantable Ends,
 “ or with undue Circumstances : Otherwise
 “ they are very Good in their kind ; they
 “ being Regulated and Moderated by the
 “ *Divine Principle* in us.

And he takes notice after this of the Excellent *Uses* there are to be made of this Truth.

Lib. 3.

This recalls to my Memory what *Cicero*
 hath observ'd in his *Tusc. Quæst. Sunt*
enim hæc propria Philosophorum, respondere, aut
Consuli, quid Bonum, quid Malum, quid Neu-
trum. i. e. These things are proper to *Philo-*
sophers, to resolve, what is good, what is
evil, and what is indifferent. And this our
Author very skilfully did. And for Matters
 more particularly of an *indifferent* Nature,
 see

see his *Candour* and *Caution*, *Myst. of Godliness*, B. 9. Ch. 12.

“ Moreover thou art to take this *Adver-*
 “ *tisement* along with thee concerning *thy Con-*
 “ *verse* with *Men* ; That *first*, thou censure
 “ not any Man for External Matters of an
 “ *Indifferent* Interpretation, in *Diet*, *Ap-*
 “ *parel*, or *Civil Behaviour* ; whether he
 “ be more *Courtly*, or *Plain* in *Carriage* ;
 “ whether more *Cheerful*, or more *Sad* ;
 “ whether he drink *Wine*, or refrain from
 “ *Drinking* ; whether he wear good *Cloths*,
 “ or go in a meaner *Dress* ; and so of
 “ other things of a like *Nature*. Thou
 “ oughtest, I say, to pass no *Censure*, no
 “ not so much as in thy tacit *Thoughts*,
 “ about these things ; but esteem every
 “ Man for what is truly *Christian* or *Un-*
 “ *christian* in him. And then, *Secondly*, thou
 “ art carefully to take heed that the just
 “ *Liberty* of another, lead thee not into
 “ any *Inconvenience*, by tempting thee to
 “ imitate him ; but thou art strictly to keep
 “ to what thou knowest in thine own
 “ *Conscience* to be most for thine own
 “ *Safety*.

But this may seem an *Excursion*. However
 it will shew, how he marked out all along
 the very *Lines*, as it were, of *Good* and
Evil ; and the proper *Boundaries* both of
Nature and *Religion*. And when Man is in
 his right *Frame*, doubtless both the *Nat-*
ural and *Divine Life* will *Accord* well to-
 gether. The great *Rule* is, to take care
 that the *latter* be no way prejudic'd by the
former ;

former ; but that All may be kept in Tune ; and the Motions of the *Body* be after the Measures or Permissions of the *Soul*.

His Temperance:

AS to his Ordinary *Diet*, (to speak of that here) it was Simple for the most part, and such as the *College-Commons* afforded. Which, with his Observing times of *Fasting*, and whatever he thought of Benefit to the *Body*, render'd his *Abstinence*, and *Regimen*, as to *Health*, sufficiently *Exemplary*.

He was, when I knew him, a constant Frequenter of the Publick Hall ; except on *Fridays* : Which being a *Fish Day*, and *that* a sort of Food which did not then so well agree with him ; he chose rather to Dine upon something else in his Chamber.

He kept more than Once the Time of *Lent* ; Abstaining from *Flesh* : But he found, he said, *that it quite alter'd the Tone of his Body* ; and so afterwards forbore the Observing of it.

His *Drink* was for the most part the *College Small Beer* : Which, in his pleasant way of speaking, he would say sometimes, was *Seraphical*, and the *Best Liquor in the World*. And he hath several times observ'd, according to the generous Heat that was in him, how mightily he should find himself refresh'd by it. But he was not at times, without his farther *Refreshments* of a better sort. And every one must here follow his own *Constitution*, and best *Experience* as to these Matters.

There

There were two things, he said, towards the Last of all, that he had repented himself of: The One was, that having some reasonable Estate of his own, he had not liv'd a Fellow-Commoner: The other, that he had drank Wine; but (he added) he had made a shift with it. For the former of these, he had no Reason, I think, to repent him at all: For sure, if ever any Person deserv'd either such a Profit or Respect from the College, as the being Fellow, He himself did. But for the latter, he may be better allow'd, with Father Paul heretofore, to know what he said in it: And he would have supplied it, I suppose, by the Use of some other Liquors.

He once abstain'd, for a Trial, a whole Year from Wine: But it being what he had been accusom'd to at times, he found it not to do so well with him; and so return'd to the drinking of it again.

Having got once too much Moisture in his Body, he drank nothing at all for two or three Days, and found his desir'd Benefit by it.

His Life, I believe, often was Free and Ascetick at once. But he observ'd his own Rule, (*Mystery of Godliness* B. 9. Ch. 12.)
 "When the Desire of Purity also puts thee upon
 "the Chastisement of thy Body, do it so hid-
 "denly, that thou mayst not offend against
 "Humility by thy Pharisaical Ostentation.
 "Wherefore if thou dost give thy Mind to
 "the Mortification of the Flesh, shew it not to
 "Men in thy Sordid Clothes, nor in thy
 "Sour

“ Sour Face, and Hard Looks ; but keep
 “ it to thy self as Secret as thou canst ;
 “ that he that seeth in secret, may reward thee
 “ openly.

Looking down, in the time of his Last Illness, upon *himself*, he said with a free sort of Seriousness ; *That he thought that Body of his had deserv'd somewhat* : Alluding to such Severities as, in a way of *Virtue*, he had put upon it. He reduc'd himself in his *First Conflicts* to almost *Skin and Bone* ; and was to the last but of a *thin and spare Constitution* ; yet otherwise exceeding *Lively and Spirituous* with it.

And thus have we taken a short View of him under the *Virtues* and *Graces* that have been mentioned.

An Interlude of his Poetry on the Graces, &c. foregoing. BEFORE we proceed farther, let us add, if you please, a *Consort* of his *Verses* to that of his *Prose*. 'Twill be but like the joining of *Vocal* and *Instrumental* Musick together.

First then for *Faith*, and what respects more particularly the *Divine Goodness*, thus he Sings, though more *Platonically* and *Philosophically*, in his *Immortality of the Soul*.

Book 3.
Cant. 4.

*But yet, my Muse, still take an higher Flight ;
 Sing of Platonick Faith in the First Good ;
 That Faith which doth our Souls to God unite
 So strongly, tightly, that the rapid Flood
 Of this swift Flux of things, nor with foul
 (Mud
 Can stain, nor strike us off from th' Unity,
 Where=*

*Wherein we steadfast stand, unshak'd, unmov'd,
Engrafted by a deep Vitality.*

*Als' is the Rule of his Oeconomy.
No other Cause the Creature brought to light.
But the First Good's pregnant Fecundity. [&c.]*

And afterwards;

*This is the Measure of God's Providence,
The Key of Knowledge, the first fair Idee,
The Eye of Truth, the Spring of living Sense,
Whence sprout God's Secrets, the sweet My-
 (stery
Of lasting Life, Eternal Charity. [&c.]*

And now for *Charity* and *Humility* taken jointly together (as when they are any where in truth, they are never afunder) in a Special *Hymn* compos'd in Honour to Both, he writes thus ;

Far have I clambred in my Mind,
But nought so great as Love I find.
Deep searching Wit, Mount moving Might
Are nought compar'd to that good Spright.
Life of Delight, and Soul of Bliss!
Sure Source of lasting Happiness!
Higher than Heaven, Lower than Hell!
What is thy Tent? Where mayst thou dwell?
My Mansion hight Humility,
Heaven's vastest Capability.

The

The Life of the Learned

*The further it doth downward tend,
The higher up it doth ascend.
If it go down to utmost Nought,
It shall return with that it sought.*

And a little after thus ;

*Could I demolish with mine Eye
Strong Towers ; stop fleet Stars in Skye ;
Bring down to Earth the pale-fac'd Moon ;
Or turn black Mid-night to bright Noon ;
Though All things were put in my hand ;
As parch'd, as dry as Lybian Sand
Would be my Life, if Charity
Were wanting. But Humility
Is more than my poor Soul durst crave,
That lyes intomb'd in lowly Grave :
But if 'twere lawful up to send
My Voice to Heav'n, this should it rend ;
Lord thrust me deeper into Dust,
That thou mayst raise me with the Just.*

1 Cor. 13.

And here we know very well that of the Apostle, *Though I speak with the Tongues of Men and of Angels, and have not Charity, I am become, &c.* And I am reminded upon this of that *Aphorism* of the Doctor's, Part 1. 13. "Take from the
" Devil Envy, Pride, and Arrogancy ; and
" what Hurt is there in him ? Take from the
" Elect Love, Meekness and Humility ; and
" what Goodness is there in them ?

But now for a Chorus, as it were, of Faith, Hope, Charity, Humility, and Purity at once,
we

we have him thus soaring, and tuning it aloft in his *Cupid's Conflict*.

*Who seeks for Pleasure in this Mortal Life,
By diving deep into the Body base,
Shall lose true Pleasure: But who gainly strive
Their sinking Souls above this Bulk to place,
Enlarg'd Delights they certainly shall find,
Unbounded Joys to fill their boundless Mind.*

*When I my self from mine own self do quit,
And all things else, then an all-spreading Love
To the vast Universe my Soul doth fit;
Makes me half equal to All-seeing Jove.*

*My mighty Wings high-stretch'd then clap-
(ping Light,
I brush the Stars, and make them shine more
(bright.*

*Then all the Works of God with close Embrace
I dearly hug in my enlarged Arms;
All the hid Pathes of heavenly Love I trace,
And Boldly listen to his secret Charms.*

*Then clearly view I where true Light doth
(rise,
And where eternal Night low-pressed lies.*

And afterwards thus;

*Thrice Happy he whose Name is writ Above,
And doeth good though gaining Infamy;
Requiteth evil Turns with Hearty Love,
And Reck's not what befalls him outwardly:*

H 2

Whose



The Life of the Learned

*Whose Worth is in himself, and only Bliss
In his pure Conscience, that doth nought a-
(miss.*

*Who placeth Pleasure in his purged Soul,
And Virtuous Life his Treasure doth esteem :
Who can his Passions master and control,
And that true Lordly Manliness doth deem :
Who from this World himself doth clearly
(quit ;
Counts nought his own, but what dwells in
(his Sprite.*

*So when his Spright from this vain World shall
(flit,
It bears all with it whatsoe'er was dear
Unto it self, passing in easy fit,
As kindly ripen'd Corn comes out of th' Ear.
Thus mindless of what idle Men will say,
He takes his own, and stilly goes away.*

*His Piety &
Devotion.*

*Disc. on seve-
veral Texts, p.
117, 118.*

WE pass now to his *Piety and Devotion*. He had a most extraordinary Sense of the Absolute Necessity of the *Divine Grace and Favour* in all matters of Importance whatsoever. He look'd upon God as (what he certainly is) the very *Fountain* of all *Life and Knowledge*; So that nothing is to be done Happily or Successfully without His special *Aid and Providence*. " O (saith he in
" a place) that we could sensibly feel, as
" well as imagine, that the *Subsistence* of all
" things is but *liberum Spiraculum*, a free
" Breathing out of the Mouth of the *Almigh-*
" ty; which if he revokes, things are close-
" ly

“ ly again lock’d up, and gather’d into
 “ their Centre of Darknefs : And that true
 “ Knowledge is nothing else [*And so all Good*]
 “ but an *Arbitrarious Emission* of the pure
 “ Rays of God upon *impolluted Souls* ! And
 “ therefore wholly depend upon, and wait
 “ for him in *Righteousness* ; even upon the
 “ Fountain of all Truth, and Father of
 “ Lights, the only Wise God ; to whom be all
 “ Honour, &c.

A deep Sense of *this* held fast, as it were,
 his Soul, in a never ceasing Frame of Union
 with *his Maker* ; and caus’d him earnestly
 to recommend unto all Persons a *wrestling*
 with (as he speaks) and *soliciting* God, by
 the most *Ardent Prayers* possible, that he
 would be pleas’d to give *sufficient Strength*
 for the *Perfecting* more and more of all *Wis-*
dom and *Righteousness* in them. And he
 can boldly, he saith, affirm, That he that shall
 pretend to follow Virtue without this earnest
 and sincere Devotion, shall never be able to
 obtain it ; but only some slight Shadow or Imi-
 tation of it. To which he adds that of Ci-
 cero ; *Nemo vir magnus sine aliquo Afflatu*
Divino unquam fuit ; i. e. There was never
 any truly Great Man without a *Divine Gale*,
 or *Influence from Above*. As also in his
 First Dialogue he speaks thus ; That all Pious
 Men must acknowledge, that they draw Power
 and Influence by their earnest Devotions to
 the Deity.

Ench. Ethic.
 Lib. 3. C. 3.

Numb. 16.

Let me add to these, because of their Use-
 fulness and Importance, some Other passages
 we have a little after, Numb. 18. “ In our

“ Approaches to him, He is made *nearer* to
 “ us; as the Opening of our Eyes is the
 “ letting in of the Light of the Sun. ———
 “ Besides, while we pray to God for *Inter-*
 “ *nal* good things, for *Grace*, *Wisdom* and
 “ *Virtue*, we do *ipso facto* open our Souls
 “ to receive the *Divine Influence*, which
 “ flows into our Hearts according to the
 “ Measure of the Depth and Earnestness
 “ of our *Devotion*: Which is, as I said,
 “ like the Opening of our Eyes to receive
 “ the Light of the Sun. Nor do we alter
 “ or change the *Will of God* in this; be-
 “ cause it is the *permanent* and *immutable*
 “ Will of God, that as many as make
 “ their due *Addresses* to Him, shall receive
 “ proportionable *Comfort* and *Influence*
 “ from him. ——— And he doth not
 “ only hear and behold *All* things at once;
 “ but hath *Eternally* and *immutablely* laid
 “ such *Trains of Causes* in the World and
 “ so *rules* the *good Powers*, and *over-rules*
 “ the *bad*; that no Man that *prays* unto
 “ Him as he ought, shall fail of obtaining
 “ what is *Best* for him, even in *External*
 “ Matters.

And *these*, beyond all Doubt, are Sacred and Important *Truths*.

“ But those *Prayers* (saith he elsewhere,
 “ speaking of *private* ones) are not the *most*
 “ *Effectual*, that are delivered in a more
 “ Continued and large *Exterior* way of
 “ Praying; but those *Shorter* ones, sent up
 “ frequently and repeatedly from the ve-
 “ ry *Heart* beat upon and excited by the
 “ force

“ force or weight of *Meditation* ; [Such Dialogue 3.
 as in another place he calls *the being often* Numb. 28,
accompanied with Vehement and Devout
Suspirations , and Ejaculations towards
God :] “ Such as *deep Sighs* from the ve-
 “ ry bottom of the *Soul* do also accompa-
 “ ny, with the most *vehement Aspirations*
 “ after God and Virtue. For by these
 “ Labours and Passions we ventilate and
 “ purge the Blood and Spirits, and draw in
 “ larger Draughts of the pure Air or
 “ *Æther* on them ; by which we strengthen
 “ and increase the *Luciform Body* , (that
 “ which *Hierocles* calls also the *Spiritual*
 “ and *attenuate Vehicle*) and imbibe with
 “ them at length *God himself*, in a sort,
 “ into our *Souls*.

Let me note likewise here that Passage
 of his, *Dialogue 4. Numb. 9.* “ Wherefore
 “ being *Sound in these* (namely a Belief both
 “ of the Possibility, and Duty of attaining to a
 “ very High and Blessed State of Righte-
 “ ousness) he must add *Meditation, Circum-*
 “ *spection, and Devotion : Meditation in pri-*
 “ *vate, especially : Circumspection in his deal-*
 “ *ings with external Objects, whether*
 “ *Men or things ; that he be not carried a-*
 “ *way unawares, against those Rules and*
 “ *Resolutions* he made to himself in private ;
 “ but ever stand upon his guard ; and if
 “ he be assaulted with any Temptation, to
 “ call to Heaven for Help, and to trust
 “ in the Strength of God against the Sur-
 “ prize ; Which I think is the true mean-
 “ ing of *praying continually*. But in a more

“ peculiar manner, add to your *private Me-*
 “ *ditation* the *Fervency* of *Devotion*; and
 “ earnestly beg of God, that he would
 “ every day, more and more, discover to
 “ you the *Ugliness* of *Sin*, and the *Amiable-*
 “ *ness* of *Righteousness*; and that your *Ha-*
 “ *tred* may be more keenly edg’d against
 “ the *one*, and your *Love* more highly in-
 “ flam’d towards the *other*: &c.

This *secret, fervent, and repeated Devo-*
tion, he farther recommends in his *Mystery*
 Book 9. Ch. 12. of *Godliness*, whether upon the *Emergency* of
 some *Temptation*, or upon *Self-examinations*,
 or *Devout Meditations*. But then he affixeth in
 the end this sober *Caution*;

“ And while thou art thus taken up
 “ with thy self, take heed how thou med-
 “ dlest with other Men. And particular-
 “ ly Beware of despising the *Publick Ord-*
 “ *nances* of thy Church. For thou mayst hear
 “ the same Advice given thee in the open
 “ *Congregations*, that thou hast assented to
 “ as true in thine own *Conscience*, from a
 “ faithful and knowing *Ministry*. Which,
 “ if thou be’est what thou pretendest to,
 “ will delight thy *Heart*; both in that it is a
 “ *Testimony* of the *Truth*, and that it may
 “ take effect in *Others*, by God’s Blessing, as
 “ well as in thee. Wherefore it is no Sign
 “ of a *New-Covenanter*, but of a proud and
 “ *Carnal Mind*, and of a wicked *Designer*, to
 “ vilifie these things.

And He himself accordingly was both a
Frequenter of the *College-Chappel*, and of
 the

the *Publick* Ordinances of God in his *Church*.

If I have been long here, I hope the *Importance* of the Subject will bear me out. In the general, *Dependance upon God*, and *Prayer to him* for his *Holy Spirit*, is that which can never be *sufficiently* recommended unto us ; as what is able to teach us more in a Quarter of an Hour, than we can learn in Years, or Ages, without it : And there is a secret *Charm*, or sort of wonderful *Attraction*, and *Communication* in these Ways ; which those, I believe, will best feel, that are most *Conversant* in them.

Let me observe now, that as the *Pious Doctor* was frequently *exercis'd* in this kind, so he had (I dare say) as frequent Returns of *Fruit* upon it. I my self once, accidentally meeting him, saw *that Air* in his *Countenance*, so *Angelical* and *Divine*, that I never before beheld in Man : He seem'd to be full of *Introversions* of *Light*, *Joy*, *Benignity*, and *Devotion* at once ; and as if his *Face* had been wholly overcast with a golden Shower of *Love* and *Purity*. And a *Friend* of mine farther told me, That going on a certain time to see him, he appear'd with a Marvellous sort of *Lustre*, and *Irradiation*, as it were, of *Charity*, and *Divine Sense*, in his very *Eyes* and *Countenance*. These things I have reason to suppose were pretty Common. And they are no more than *Natural*, I believe, in a State of *High Virtue*, and to a *Pious Constitution*.

His Self-denial.

THE next thing I shall touch, is both his *Principle* and his *Practice* of *Self-denial*: Which I shall dispatch as briefly as I may.

We have before heard of his laying all aside for the *uniting* of himself with the *Divine Will* and *Life* in all things; of his *Early Labours* and *Conflicts* in the stripping of himself from all *Self-will* and *Self-love*; and which undoubtedly is the truest *Self-denial* that is, of his *Abstractedness* from the *World*; and of his not at all relishing the *Honours*, *Riches*, or *Pleasures* of it: But besides this in general, there was one *Peculiar Precept*, and *Exercise* of his in this kind, which I shall do well to mention in this place. It is found more particularly in his *Treatise of Ethicks*, *Lib. 3. C. 4.*

“ But it will much (*saith he*) contribute to
 “ this Virtue, (*viz. that of Patience*) if what I
 “ have prescrib’d for the *enlarging* of our
 “ Faculty of *Free-Will*, *Ch. 3.* and the *gaining*
 “ of a sort of *perfect Liberty*, be here also
 “ observ’d; namely, that we do in general,
 “ and on set purpose, *refrain* from all those
 “ things, though of an indifferent nature,
 “ that are *over-pleasing* to the *Animal Life*;
 “ and with a resolv’d mind *set our selves*,
 “ on the contrary, *unto* all such as are *dis-*
 “ *pleasing* to it; so far as it may be done
 “ consistently with *Health*, and a *Civility*
 “ of Behaviour towards others: For if we
 “ shall persist in this Method, we shall, be-
 “ yond what I can express, increase the
 “ inward Powers of the Mind; and shall
 “ raise

“ raise both that Chearfulness, and that
 “ Greatness of Spirit by it in our selves, that
 “ we shall find our selves at length well ap-
 “ pointed for all worthy Purposes whatsoever;
 “ nor so much to have lost Pleasure, as to
 “ have changed it; while we observe the
 “ *Soul*, in a way distinct from the Body, to
 “ be by this means wholly overflow’d with
 “ its own *Intrinsick Joys and Pleasures*.

And the very *Foundation* of this Book of
Ethicks was laid in the Exercise of *this Vir-*
tue: Since on this score chiefly, as he at
 large tells us, his Mind being taken up at
 that time with some other Studies that
 were marvellously pleasing to him, he was
 prevail’d upon notwithstanding to lay
 them all aside, and immediately, through
 the Force of these his own Reflections, to
 set about it; that he might be the better
 assur’d, *that not a mere Sense of Pleasure, but*
of the Publick Good, still guided him in his
painful Undertakings for it. See the whole
 of it as related in his *Preface*. And I have
 heard from a good hand such unusual In-
 stances of his *Self-denial* of this kind as,
 though *Exercises of his Virtue*, I think not
 fit to relate: But I note thus the thing, that
 the *Doctōr’s Character* may more fully ap-
 pear; and that it may be left with Freedom
 to all Persons for their Judgment or Trial
 as they shall think meet.

He term’d it once, *A choice Receipt for*
those that would use it. And I cannot confirm
 it better than by inserting here a Passage out
 of a Friend’s Letter relating to this Sub-
 ject.

ject. *There was one thing (saith that Person) for which I ever admir'd the Doctor, and that is most Emphatical in his Writings, and which he found the admirable Effects of in Himself; and once told me, that it was the greatest Secret one Friend could communicate to another, viz. a constant Denial of our selves in indifferent Things consistent with Health, till the Glorious Victory over Sin is compleated in us.*

You must please your self in nothing, he hath sometimes said to me. This he begun with in his first Conflicts against Sin and his own Will; as he hath recorded the Matter in his Book of Poems. See Psychoz. Cant. 3. Stanza 50. with his Notes upon it. And however Men may act this way themselves, yet they cannot, I think, but very plainly discern, the Doctor's Noble Genius in it; with the Command he had by it over all his Actions whatsoever. He was for perfect Liberty, and not for the being Captivated by any mere Custom or Propension whatever.

Pag. 13.

*With respect to this same matter, though in a larger Sense, there are several very Observable Passages in his Letters (that have been printed) to the Reverend Mr. Elys. He speaks in one, " How that
 " in good earnest we are to endeavour
 " to die to all things of this World, and the
 " Allurements thereof; and to seek our Sa-
 " tisfaction in that One that is above All,
 " and affords more Pleasure than All the
 " things of this World. But if a Man be
 " not fully Master of his Body and Com-
 " plexion, it is impossible but it will shew
 " him*

“ him many a slim Trick: For so far
 “ forth as we are subject to the Suggesti-
 “ ons of the *Body*, we are captivated in
 “ Fate and Ignorance; and must be expo-
 “ sed to the Impostures and Mockeries of
 “ this vain World, and fall so far short of
 “ the desirable *Liberty* of the *Sons of*
 “ *God*.

And p. 23. thus; “ There is no Pleasure
 “ Comparable to the not being captivated by
 “ any External thing whatsoever; but to
 “ reserve himself entire for the Service of
 “ *God*, and the *Lord Jesus Christ*.

I shall end with p. 29. “ For he that
 “ makes it not his Business to enlarge his
 “ own Will and Desire, is a real Prisoner
 “ in his *Inward Man*, though his *Outward*
 “ be free to go where he will. Whoever
 “ permits himself in any Sin, or is capti-
 “ vated with any thing but the *Love of*
 “ *God*, and *True Virtue*, is his own Prison
 “ and Jailour. And in those things there-
 “ fore every Man is sincerely and impar-
 “ tially to examine himself, and forthwith
 “ to break the Bands and Cords of what-
 “ ever Vanity he finds himself held with,
 “ and cast them from him; that he may
 “ become the *Faithful Servant of Christ*,
 “ whose *Service* is perfect *Freedom*.

Mr. *Lock*, I observe, in his *Treatise of*
Education, hath *Reflections* not unsuitable to
 this main Subject of *Self-Denial* in things
indifferent, p. 33, &c. to which I refer the
 Reader. And the Excellent Mr. *Bonnell*
 enlargeth much upon it, in those *Medita-*
tions

tions of his printed in his *Life*, p. 122, &c. and seems to have well copied, or imitated our Original as to this Particular.

I shall only add more a short *Saying* of the *Doctor's* I have elsewhere met with, *That not to seek Satisfaction in Outward Contents is the truest way to content.*

*His Principle
of Faith for
the overcoming
of Sin.*

I COME now to speak of another very important *Principle* of the *Doctor's*; and such as is highly worth the taking Notice of; upon which he frequently insists, in Several Places of his most valuable Writings, and on all Occasions lays the greatest Stress imaginable upon it, as a Point of main Consequence for the attaining unto the Highest *Righteousness* and *Virtue*; and that is, *A Faith* (as he expresseth it) *firm and unshaken, in the Power of God, and in the Assistance of the Spirit of the Lord Jesus, for the Subduing all Envy, Pride, Lust, all Wordliness and Selfishness, and whatever is contrary to the Kingdom of God in us; that we may have a comfortable Conquest over these, and all like Corruptions, through him that strengthneth us.* Dial. 4. N. 9. And not only here, but in various other Places of this Divine Work (to name no more of his Writings) this same Doctrine is most earnestly represented and enforced by him. This he makes to be the *main Principle* for the attaining unto the *Kingdom of God within us*; for the *Healing and Reforming*, the *Uniting and Establishing* of the *Church of Christ*; for the *renewing* of the *World into all Righteousness*; and for the *bringing on*
effe-

effectually those *Glorious times* that so many good Men believe and desire.

And whereas it is objected by *Sophron*, as if this drive at an *Absolute Perfection*; *Philotheus* answers, "I drive at an *Abso-*
" *lute Sincerity*, O *Sophron*, by this Doctrine; Dial. 5. Numb.

" That a Man should not allow himself in 31.

" any known Wickedness whatsoever;

" but keep an *upright Conscience* before God,

" and before *Men*: Forasmuch as his own

" *Conscience* tells him, by Virtue of *this Do-*

" *ctrine*, that if he be not wanting to him-

" self, God is both Able and Willing, by

" the Assistance of his Spirit, to free him

" from all his Corruptions. And what

" Doctrine but *this* can reach the Hypo-

" crisie of Mens Hearts, who under Co-

" lour of not being Able to be rid of all

" their Sins, will set themselves against

" none, or but the least considerable, &c.

And in another Place he speaks thus;

" But being Full of this *Faith*, what is Numb. 34.

" there of all that yet disturbs the World,

" and distracts Humane Affairs, that will

" not flie before so Invincible Force?

I shall end this with a Passage or two

more from the *Letters* to Mr. *Elys* before

mentioned. " That *Faith* and *Belief* in the

" *Power of God* to become *Holy*, &c. it is

" the great Gift of God to you, that you

" are to acknowledge with all Humility

" and Thankfulness: For it is of main

" Importance for the making a Man *Good*:

" And it is a Sign of a great Measure of

" *Simplicity of Spirit*, that a Man will own

" such

“ such a Doctrine : For it is a Sign, that
 “ he seeks no Excuses for the Evil he
 “ commits ; but openly lays the Fault at
 “ his own Door, and exposeth himself to
 “ the more severe and envious Censures
 “ of other Men. But here a Man must be
 “ sure to attribute all to the *Power of God* ;
 “ and that not only *rationally* and *verbally*,
 “ but *feelingly* and *sincerely* ; and to confirm
 “ the *Truth* of his *Profession* by a most Pro-
 “ found and Exemplary *Humility* of Mind
 “ and Conversation. Whether it be in the
 “ Power of all Men to believe this so Im-
 “ portant Doctrine, is a Question more un-
 “ certain : But the *Belief thereof* being of
 “ that *great Importance* for *Holiness of Life*,
 “ it is very ill done of any Man to oppose
 “ it.

Page 30.

TheSecondPlaceI had my Eye upon is this.
 “ I am glad you find so much Benefit in
 “ being persuaded of that *main* Point of
 “ *Faith*, in the Assistance of *Christ's* Spirit,
 “ for the subduing our Corruptions :
 “ There is little Hope of any Progress in
 “ the ways of true Holiness without it.
 “ And they that have it possess a Jewel,
 “ if they make a right Use of it ; and not
 “ entertain it as a true Notion only ; but
 “ as an indispensable Principle of Life,
 “ that will remind us perpetually, That it
 “ is long of our selves, if we be not as
 “ we should be ; forasmuch as we are as-
 “ sured, there is in Readiness so Power-
 “ ful a Supply of Strength and Grace from
 “ *Christ*,

“ *Christ*, if we will sincerely set our selves
 “ to resist our Spiritual Enemies.

THESE Passages will at least represent *Some other*
 the full Sense of the *Doctor*; and in what a *Passages rela-*
Singular Manner he was *Holy* and *Religious*: *ting to the*
 So that possibly after this it will be the less *foregoing Sub-*
 Surprise, to hear what he said once to a *jects.*
 Friend, and yet without all Boast, concern-
 ing Himself, *viz. That he did not remember,*
that in many Years he had done any thing that
was really evil. Though at other times he hath
 told him, *How that he felt sometimes the cor-*
rupt Principle at a Distance from him, as with
a long Pole; or like Thunder afar off. And
 again, *That the smartest Motions of Righteous-*
ness were where there were yet some Remain-
ders of Sin.

He would often speak what a *Monitor*
 we have *within us*, if we would but *listen*
 to it: And how that *Men* are apt to make
 bold with themselves, and the secret *Suggesti-*
ons of their own Consciences, as more free in
 them, when yet, if considered, they are in due
 Cases Transcripts of the Divine Will, as well
 as the very written *Law* it self. Of this se-
 cret *Instructor* he thus writes in the Passage
 following.

“ Such *Circumspections* as these thou art *Myst. of God-*
 “ to use if thou wouldst steer thy Course *liness, B. 9.*
 “ safely. And if thou wilt be Faithful to *Ch. 12.*
 “ thine *Inward Guide*, and deal uprightly
 “ in the Holy Covenant, thou wilt want
 “ no *Monitor*; thy Way shall be made so
 “ plain before thee, that thou shalt not err,
 I “ nor

“ nor stumble, but arrive at last to the
 “ desired Scope of all thy Travels and
 “ Endeavours, to a firm Peace, and un-
 “ failing Righteousness, and shalt be filled
 “ with all the Fulness of God.

These are the *innata semina Virtutum*, those innate Seeds of Virtue in the Souls of Men, that Tully somewhere speaks of; and which Nature it self (assisted, he should have said, by a higher Principle) would bring unto Perfection. The same which Hierocles somewhere speaks of in that Passage of his. There are many (saith he well) which see not the things that God shews, because they use not aright those common Notions which the Framers of the World hath render'd congenit or natural unto all Rational Creatures for the Knowledge of Himself.

Upon some Discourse, how few were seriously Religious, he said this; That it was easier to take a Dagger, and strike it into a Man's Heart, than thoroughly and resolvedly to deny his accustom'd Lusts and Practices.

Upon some Talk again from some, of the Easiness of a State of Virtue when attained, and the Manageableness, as it were, then both of Body and Mind, he said; When the Horse was more thoroughly attemper'd to his Master's riding, he might be trusted with the Reins on his Neck, and would not easily go amiss: Adding, That Man was indeed to be look'd upon as a sort of Centaure, the Upper Part of which, viz. the Rational Nature, was to Rule and to guide aright the Lower: That is to say, the Man the Beast, the Rider the Horse,

Horse, and the Soul the Body. Which is not much unlike unto that of Aristotle; That the Soul naturally rules the Body, (at least it ought so to do) as a Master his Servant. But he said this also upon some other Occasion; That the Divine Sense in us, as a sort of Heavenly Flame, must be fann'd by frequent Meditation and Devotion, to keep it duly alive (or to that Sense): And that the Torch without knocking would be apt to go out.

For One that had not been long Initiated in the School of *Virtue*, but had made a Hopeful Beginning, he desir'd a Friend to bid him remember, that he was Ζῶον μετα-
βολον, a Creature Mutable. By which he intimated to him the Changeableness of the Hearts and Purposes of Men; and that the great thing would be to Persevere in a *Virtuous and Religious Course*. And this calls to my remembrance another Saying of his, which was this; That a Man might reel to and fro between good Purposes and Temptations to evil, till at last he was laid on a Dunghil; and fall from one Stair to another, till at length he came to the bottom.

He express'd a Kind and Melancholiz'd Concern for one that he knew, in these Words; That he thought once that Party would have come to Coolness and Humility: But he saw the Heat went on; and he must take his Fate.

If the Reader would not think me Tedious, I would give him here at least the greatest Part of a Letter I have seen to a certain Person, on such like Subjects as these.

“ What I intimated in my last to you,
 “ touching *Coolness* and *Humility*, I am so
 “ certain it is a necessary *Foundation* for
 “ *Christian Prudence* and *Discretion* as to
 “ *Men*, and to put a Man in a Capacity of
 “ truly judging of the State of his own
 “ Mind, that you may be sure I was your
 “ Faithful Friend, that I took the Bold-
 “ ness (as I do usually take it with all my
 “ Friends) to intimate what I did to you.
 “ The Light of *Imagination* and of *Reason*
 “ are but the *middle Faculties* of the Soul,
 “ and are in a readiness, as a Lawyer that
 “ pleads upon a Fee, for the Party that
 “ hath feed him: And so for the present
 “ State a Man is in, his own abovesaid *Fa-*
 “ *culties* will make very goodly and speci-
 “ ous *Remonstrances*, that may puzzle both
 “ the Party himself and others to answer;
 “ and it is scarce in the Power of any
 “ Man to undeceive one thus impos’d upon
 “ by his own Wit, Fancy, and Subtilty
 “ of Reason. Nothing can unloose the So-
 “ phistries of the selfish *Animal Life*, but a
 “ real considerable Participation of the
 “ *Divine*: Nor can any perceive the De-
 “ lusions of his present State till he hath
 “ emerged above it. He cannot judge of
 “ himself, nor receive the Judgment of a-
 “ nother; but so far forth as he gets out
 “ of himself, or above himself, and is
 “ Dead to his own Will and Appetite, and
 “ whatsoever would enthrall him, or Cap-
 “ tivate him; making it his Business to take
 “ up the Cross continually, and demolish, or
 “ an-

“ annihilate, by perpetual resisting and
“ suppressing them, the Self-impetuo-
“ sities of his own Mind or Will; and
“ not seem to please himself in any thing,
“ but so far forth as is necessary for the
“ Maintenance of his Health, and to keep
“ up himself in a Capacity of following
“ his Calling. *He that lays his Hand to the*
“ *Plough, and looks back, is not fit for the*
“ *Kingdom of God.* Wherefore we are
“ entirely, and without any Reserves, to
“ watch over all our Propensions and Mo-
“ tions; and when they would be stirring
“ out, to examine who they are for, and
“ what they aim at; and suffer none to pass
“ but such as can shew the Ticket of *un-*
“ *self-interested Love*; if that be not his Er-
“ rand, he is to be dealt with as an Ene-
“ my. To keep to this Self-deadness, and
“ Watchfulness over the Motions in us,
“ will have a glorious Issue in the Conclu-
“ sion: But strong Heats and high Imagi-
“ nations are a perpetual Intoxication of
“ the Mind, and tossing the Soul, as it were,
“ in a Blanket. These things are experi-
“ mentally true to those that are in a *real*
“ Dispensation of *Life*. But how much
“ of this belongs to any One, his own
“ Sense and Conscience must discover: For
“ it is *inward Sense*, not *outward Words*
“ or Letters, whereby these things can be
“ communicated.

I will Note now the Sense and Judg-
ment he express'd touching the *Governing of*
our selves in the *Process* of the *Divine Life*:

As that we must not expect to be Good on a sudden, or think, that we can immediately attain unto Virtue : When as there is Time and Experience, and much repeated Watchfulness requir'd in this Work ; and a due Regard to be had to the Abilities of both our Bodies and our Minds ; and a Prudence as well as Faithfulness to be us'd in the Pursuit of it. For otherwise, it was his Saying, that if any Man mended suddenly, he died for it. His meaning was, that if he immoderately aspir'd, or beyond his Strength, after Truth and Perfection, he would bring Death or Disorder upon himself.

I cannot end the whole of all this better than with that Elegant Conclusion of his own in a certain place thus ; “ Behold
 Def. of Mor: Cab. Ch. 1. “ therefore, O Man, what thou art, and
 “ whereunto thou art call'd ; even to be a
 “ mighty Prince amongst the Creatures of
 “ God, and to bear Rule in that Province
 “ he hath assign'd thee ; to discern the
 “ Motions of thine own Heart, and
 “ to be Lord over the Suggestions of
 “ thine own Natural Spirit ; not to listen
 “ to the Counsels of the Flesh, nor
 “ conspire with the Serpent against thy
 “ Creator ; but to keep thy Heart free
 “ and faithful to thy God : So may'st thou
 “ with Innocency and Unblameableness see
 “ all the Motions of Life ; and bear rule
 “ with God over the whole Creation committed
 “ to thee. This shall be thy Paradise, and harmless Sport on Earth,
 “ till

“ till God shall transplant thee to an
“ higher Condition of Life in Heaven.

These *Greater* Things being over, it
will be time now to proceed to *Others*.

AS to the usual Frame of his *Conver-* *His Temper,*
sation and *Temper*, it was highly *Serious* and *and Conver-*
Pleasant at once. He was profoundly Pious ; *sation.*
and yet without all Soureness, Superstition,
or Melancholy. It was a Serene Thought-
fulness he was generally in: And his Out-
ward *Conversation* was, especially to his
Friends, and such as came to see him, for
the most part exceeding *Free* and *Facetious*.
He was highly *Courteous* to either Strangers,
or others, that came at any time to visit
him; and receiv'd them with all the Libe-
rality and becoming Decency of his Station
and Character. They had the *Learned* and
Pleasant Entertainments (I will add *Pious* too)
that One so handsomely in a certain place
speaks of, and calls them *the clear Witnesses*
of a *Benign Nature*; an *Innocent Conscience*,
and a *Satisfied Understanding*. Few or none
but will give Testimony to the great *Affa-*
bility of his *Genius*, the easy *Freedom* he
would use with them, and, as Occasion was,
the Kind *Advice* he would offer to them :
Though he would not be also at some times,
as the Matter requir'd, without his Severer
Counsels and *Reproofs*.

He was observ'd by one to have an Exact
Character of all his *Friends* ; and also of many
Great Persons of Publick Note: And what
Wit or *Candour* could adorn them with,

they were sure to have from him. And as it is Noted in the *Life* of that Great Light and Ornament of *Venice*, Father *Paul*, that in speaking of Persons, when there was any thing to be taken notice of that was amiss, he would insert usually some thing or other that might take off from a Fault's too much appearing in its worst dress: So also would *this Great*, and no less *Candid* Person (such was his *Humanity*) generally and remarkably do.

I have heard from some, that when he was first about to be chosen *Fellow*, they were afraid of him as a *Melancholy Man*; till some that knew him, better rectified the Mistake, and assur'd them of his being more than ordinarily *Pleasant*, as well as *Studios* and *Serious*; and that he was indeed, in his Way, one of the *Merriest Greeks* they were acquainted with.

His Reflections on his Mirth, &c.

Pref. to *Paralip. Prophet.*

N A Y, the Truth is, He hath even Publickly complain'd of rather the Predominancy and Excess of this Humour in him; and styles it *one of the greatest Infirmities he had observ'd in himself*; but adds seasonably upon it, *That 'twas a Sign he had serv'd all this time a good Master: And that it was not the Deepness of Melancholy (as some Superficial Souls might be prone to fancy) that had plung'd his Mind into such Serious Studies, as the searching out the right Sense of inspir'd Visions and Prophecies, and the like: But that there was such a Life and Spirit in him, as lov'd the Exercise of Reason, Wit, and Divine Speculations at once.*

I have

I have heard him say, *That he could not get Melancholy enough: He meant, dive deep enough (as I took it) into Divine Sense and Meditation.* As also at other times I have heard him pleasantly speaking, *How he was fain to umpire the matter between his Mirth and his Sadder Tempers; hear them both plead, and then judge the Cause between them.* And he hath observ'd, *That it was a Wonder, how often he had both acquitted and Condemn'd himself for his Mirth.* But he said at last, *That if he was to begin the World again, he would not converse so much as he had done; nor in such a Manner: But (said he) Liberavi Animam meam: Importing, as I take it, thus much; I acted upon the whole what I thought was Best, and have at least discharged my Conscience in it.*

This minds me, by the way, of a farther Passage of his in a Letter to a Friend; who complaining of the *Solitariness* of a *Country Life*, and that he wanted the *Converse* he had been accusom'd to, he return'd, amongst other things; *That too much Talk, Company, and Books, were rather the Disadvantage of an University-Life.* But to return to my Business.

In his *Exposition* of the Book of the *Revelation*, Ch. 21. 20. he calls *Animum benignum & subtristem*, (the somewhat Sad and Benign Spirit) *the Best Temper of Mind in the World, and the most like to our Blessed Saviour's.* And then enlargeth upon it thus. *This is a great Conservative of the Reverence that is due to Holy Personages, when Lightness and*
Mirth

Mirth diminisheth their Esteem. And those whom by this Artifice they would win, ordinarily feed only on the Sweet of their Converse, but let the wholesome alone; like Fishes that have a Trick to nibble away the Bait, and avoid the Hook.

And not very long before he died (if the Temper he was in then may be thought Impartial, being Indisposed) he said this; That he would seriously caution all those that would be Religious, how they affect to be Merry Saints: For Mirth (said he) doth strangely betray the Soul.

These things I lay in this manner together, that the Reader may from thence make his Judgment of the whole, that the Character of the Doctor may the better be seen; and nothing conceal'd that I thought Considerable in him.

The Merry way, I heard him my self saying in his Last Illness, was that which he saw mightily to take; and so he us'd it the more. Yet he hinted at the same time some Dissatisfaction as to himself in the Use of it. But to leave this with the Wise and Virtuous, and to proceed.

He hath said in general of Himself, That he had a great Heat in his Constitution: But he added, that it was a Kind, Governable, a Useful, Merry, and a Jearing Heat that was in him: And for his Body, that 'twas as good a Natur'd Beast, as tractable and Serviceable, as he could almost desire.

I will farther observe what he hath in a short Preface to his Annotations on Bishop
Rust's

Rust's Discourse of Truth; namely, *That Indignation* (in such Cases as he there writes of) *was apt, according to the Idiosyncrasy of his Genius, to stir up the Merry Humour in him; he being more prone to laugh than to be severely Angry or Surly at those that do things unhandsomely.* And I remember he once told me, *That there was something in him that look'd many times like Anger, but 'twas rather another thing.* And long before that, he said to One, upon some Discourse they were in, *That it was at Ragley, where he first experimented in himself, that there was something Better than Indignation.* And when some Reasons were offer'd, that such and such Acts in such and such Circumstances, are, and ought to be, in all, the Eternal Objects of *Anger and Disgust*; He reply'd, *De Gustibus non est disputandum* (there is no Disputing concerning Tasts) and that *though these mention'd were good, yet the other State was better when attain'd.*

But every One again is here to be guided by the Law of God, the Law of right Reason, and his own most faithful Experience as to these Matters.

I WAS mentioning somewhat but just now of his *Body*; and this reminds me of some things that were *Peculiar* in that also as well as in his *Mind*. He hath told us Occasionally, in a Discourse concerning the Famous *Greatrakes*, and what was extraordinary in that Person, *That not only his own*
Some Peculiar
 ars in his
 Body,
 Urine

Schol. in En-
thus. Triumph.
Sect 58.

Urine had naturally the Flavour of Violets in it; but that his Breast and Body, especially when very Young, would of themselves, in like manner, send forth flowry and Aromatick Odours from them; and such as he daily almost was sensible of, when he came to put off his Clothes, and go to Bed. And even afterwards, when he was Older, about the end of Winter, or beginning of the Spring, he did frequently perceive certain sweet and herbaceous Smells about him; when yet there were no such external Objects near, from whence they could proceed. Nay, he farther tells us an extraordinary Passage between Himself and his Chamber-Fellow touching these Matters; which yet I shall forbear to relate, and choose rather to refer the Reader to it in the place that it is Cited: Where also may be seen, that it was not without a proper and most Natural Occasion, that he fell into the mention of such Particulars as these. In the mean time, for these Odours in general, not only Mr. Greatrakes (at least in good measure) had the same in himself; (Who according to the Character that is given of him, was really a very Pious and Extraordinary Person :) But Plutarch, I remember, in an exprefs manner hath recorded the like of the Great Alexander. viz. that his Body had of it self so Sweet a Smell, that even the Cloths, that he wore, would be perfumed by it. His Breath also was very Sweet. And the Cause (saith the Author) might haply be the Temperature of his Constitution, which was hot and burning, drying up the Luxurious Moisture of the Body,

Body, as the Spices that we have, proceed from the hot and dry Countries. Which I look upon as a handsome and ingenious Account of the Matter.

The Doctor hath observ'd somewhere that *Aphorisme* of the Ancients; *Anima Sicca*, Discourses on several Texts, *Anima Pura*: Or, *Anima Sicca Sapientissima*. p. 36.

The Soul that resideth in a dry Constitution is the Purest, [and thus Alexander is observ'd to have been likewise Chast] and the same is also the Wisest. Both which Properties were doubtless eminently to be found in the Person that is treated of.

BEING entred upon these, it will Peculiars of not be improper now to give the Reader another sort an Account (however they may be look'd that were upon by some Persons) of some other Peculiarities that were found in Him.

The First of which shall be that Strange Dialogue 5. *Vision*, as it is call'd, of *Theomanes*, spoken Numb. 38. of and describ'd in the *Divine Dialogues*: Which *Theomanes* was no other in reality than the very Author himself: For it is Observable concerning this *Vision*, as also *Bathynous* his *Dream* mention'd Dial. 3d. that a certain Person asking the Doctor touching both of them, because so very lively and Emphatically represented, if they were not really true; He replied, That this latter was indeed but a Fiction, [an Artificial Scheme and Imbellishment of what he had to deliver] but that it deserv'd to be a true Dream. But for the former, (*Theomanes* his *Vision*) that it was a real thing; and surpriz'd him,

S. Clark's Pref.
to the Revel.

him, without the least Desire or Expectation of his, in the very Manner and Circumstances that are related by him. So that the Reader, let him make what Judgment he pleaseth of the thing, may most certainly depend on its Truth as to Fact. And it is more than an *Ingenious Invention* of his own, as One in a certain place hath over-freely adventur'd to term it.

Nor will it perhaps to some appear at all strange, that one so singularly *Devout* and *Pious* as the *Doctor*, and such a *Serious Searcher* into, and *Interpreter* of the *Prophets*, should have some *Special Favours* and *extraordinary Communications*, in such a way as *this*, bestow'd upon himself. For though the *Spirit of Prophecy* be in one sense *ceas'd*; yet God hath not hereby precluded his own Power, nor yet that of his *Ministring Spirits*, from *Visiting* and *Assisting* of his Servants, as he pleaseth. And there are some *Pious Persons*, to whom, it must not be denied, that very *unusual* things, of one sort or another, have sometimes happen'd: And doubtless, upon the whole, there will be found great Reason to believe, that *this* which we are speaking of was of this Nature. I refer the Reader to its Perusal at large; and, because so short and pertinent, shall only present him with the *Author's real Character*, as written by Himself upon this Occasion, under the Person of *Theomanes*; with what will be farther proper to be noted in Relation to this matter.

“ *Phi-*

“ *Philop.* I pray you, *Philotheus*, What Dialogue 5.
 “ is this *Theomanes* for a Man? &c. Numb. 37:

“ *Philoth.* I gave you part of his Cha-
 “ racter already: And if you do not yet
 “ understand me, *Philopolis*, I add farther;
 “ That he is a Man wholly Devoted to the
 “ Knowledge of his Maker from his very
 “ Youth; and quitted the World almost as
 “ soon as he was Born into it; having never
 “ any Design upon any thing that the World
 “ is so Mad after, neither Honour, nor
 “ Power, nor Riches, nor Carnal Pleasures:
 “ But his Mind hath been wholly set to
 “ search out true Knowledge in the *Light*
 “ of the *Simplicity* of *Life*; in which quit-
 “ ting all Self-relishes he became an entire
 “ Servant of God, and of the Lord Je-
 “ sus Christ, and a faithful Minister of his
 “ Kingdom.

“ *Philop.* But is he not a Man something
 “ *Enthusiastical*, or *Fanatical*?

“ *Philoth.* The greatest *Fanaticism* I know
 “ in him is this; That he professeth, he
 “ Understands clearly the Truth of several
 “ *Prophecies*, of the mainest Concernment
 “ (which yet many others pretend to be very
 “ Obscure) whether he will or no. But he
 “ is so far from being *Enthusiastical*, or *Fa-*
 “ *natical*; that whereas *Enthusiasm* is a false
 “ Surmise of a Man’s self, that he is *inspir’d*,
 “ when indeed he is not; He, on the con-
 “ trary, doth disclaim his being at any time
 “ *inspir’d*: Though a Man would think some-
 “ times that he is.

And

And now for *Bathynous* his *Dream*, even out of the way to speak a Word of that ; Although, as you have heard, it be but *Artificial*, yet it is so very *extraordinary* in its Matter and Circumstances, so Elegantly all along Represented by him, so accompanied again with a true and real *Description* (*Divinely Philosophical*) of his *Genius* and *Character*, and such most *Noble Truths*, and *Theosophick Mysteries* are deliver'd in it, that it will abundantly recompence the Curiosity or Pains of whatsoever Serious and Ingenious Perusers ; and especially such as shall have the least Inclination towards the Embracing of such Enlarg'd *Theories*.

After this *Artificial* one, I shall now refer the Reader to that *real Dream* of the *Doctor's*, which he hath himself recited in his *Confutation* of what he calls from this very Dream *Cabbala Ato-pado-melissæa*, to be found in his *First Philosophical Tome*, p. 523. So term'd from a certain *Eagle, Boy, and Bee*, that appear'd to him in it. This was in the Year 1675. and at a time when he was very Busie in the reading over some *Cabbalistical MSS.* that had been sent him ; to which he makes the whole very appositely to refer, and gives us both the *Dream* and the *Interpretation*.

I might also remit you farther to *Mastix* his *Private Letter to a Friend*, &c. where, however they are prudently put off by himself, yet an *Intelligent Reader* will be able to observe several things, that he may
justly

justly judge to be *more* than *Ordinary*. And he seems particularly to speak, amongst other Matters, of those *Monitory Dreams*, and *Night-Visions*, that may sometimes happen, as one that had had some *Experience* of them.

But if the *Reader* fancy not so much either *Dreams* or *Visions*, be they what or to whom they will, I shall inform him next of a Passage which is neither; and that is this. As he was going once to a Gentleman's House (a Friend of his) he *felt* all on a sudden an unaccountable *Check*, or *Motion* within himself, forbidding him to go. He stood a while and consider'd: But being Conscious to himself of no just Hindrance, he went forwards; but had not been long enter'd into the House, when it was all on Fire, and very soon burnt.

This minds me of a thing of somewhat a like Nature, that happen'd to the most Reverend Arch-Bishop *Sandcroft*, many years before *that* his High Station in the See of *Canterbury*: Who coming to his Inn in a Cold Season, and sitting in a Corner of the Kitchen-Chimney till his own Fire was made, *felt* a strange *Uneasiness*, and unexpected *Impulse* within himself to remove from the Place. It was so Importunate, that he could not resist it; and he was no sooner almost come out, when there fell such a Part of the Chimney down, as must in all probability have destroy'd him. This he confirm'd himself to one that I well know; who reminded him of it in his Pa-
lace

lace at *Lambeth*, and Observ'd upon it, that his Grace had seen since the *Meaning of the Motion*, and for what he was reserv'd. Do you, saith he, remember that? It was very true. But to proceed with the Doctor.

It will appear, 'tis likely, farther Strange to the Reader, to be inform'd, that he had many Notices of this kind, and that on various Occasions; and particularly (as he acquainted a private Friend) that he several times receiv'd some extraordinary Hints or Items in his writing; chiefly with respect to Matters of Prudence, and when he saw (as he said) afterwards, that the Way he was going, would have led him into an Angiportus.

These things, as they are here related, it is very certain he was pleas'd in private to impart to a Friend. And for a *Credential* to the whole, give me leave to offer his own Words again in *Theomanes* his *Vision*.

“ *Philop.* Certainly *Theomanes* was in a very great Rapture when he was thus affected.

“ *Philoth.* And he was thus really affected, *Philopolis*, as he told me; and I dare believe him; for he is a Man of the greatest Simplicity imaginable.

Observable is that also related in his Preface general to his *Philosoph.* Vol. Pag. 9. That having finish'd his *Antidote* against *Atheism*, he thought at that time to have added a *Treatise* concerning the *Divine Providence*: And that he was sufficiently furnish'd for it; but found himself very strangely

ly hindred and entangled in his Thoughts, in the setting about it; which made him to desist: When yet, at the same time, he set upon and finish'd his *Conjectura Cabbalistica*, in all appearance a more difficult Province, with Wonderful Celerity and Success. This he knew not the meaning of then, or what to make of it: But understood it afterwards, when upon his actual writing those *Incomparable* Tracts of the *Divine Dialogues*, he perceiv'd that before (and particularly, no doubt, in the Point of Prophecies) he was not sufficiently Ripe for it.

The Doctor was a Person (even to his Best Friends) not a little Shie in speaking of Matters of this Nature: And some would come Occasionally from him at one time, and some at another. One that knew him, I believe, in most things as much as any, and that for some Years convers'd frequently with him, and for whom he had a just and most real Friendship and Esteem, hath admir'd at his Caution, and great Reservedness in things of this kind; with the Distance and Manner in which he would bring them out. There is good Reason to believe, from what he hath declar'd farther to him, that there were Various such Occurrences as these happening, more than he hath any how particularly related.

And methinks in his *Descants* upon that Remarkable Story he hath recited out of Bodinus, he speaks of the Raptures of Devotion that may be caus'd by a Good Spirit, and of the Consociation of these Genii in general;

Antid. against
Ath. B. 3.
Ch. 14.

neral, after *such a Manner*, and so *Applicable* to *Himself*, that I should shrewdly suspect his being *Conscious* to himself of not a few *Sensations* of *this* kind. To pass over some other things that are *Observable* enough, I shall only cite the Words following. *And how far* (saith he) *a Man shall be carried beyond himself, by this redoubled Soul in him, None, I think, can well conceive, unless they had the Experience of it.*

Having this *Cue* for it, I would note here (if I almost durst) what he writes of a *surprizing* Nature in his *Def. of the Mor. Cab.* Ch. 2, 8. “ And in the 7th *Thousand* Years,
 “ I do verily conceive, that there will be
 “ so great *Union* betwixt *God* and *Man*;
 “ that they shall not only partake of *His*
 “ *Spirit*; but that the *Inhabitants* of the
 “ *Æthereal* Region will openly *Converse*
 “ with those of the *Terrestrial*: And such
 “ frequent *Conversation* and *Ordinary Vi-*
 “ *sits* of our *Cordial Friends* of that *Other*
 “ *World*, will take away all the *Toil* of
 “ *Life*, and the *Fear* of *Death* amongst
 “ *Men*; they being very *Cheerful* and *Plea-*
 “ *sant* here in the *Body*, and being well assur’d
 “ they shall be *Better* when they are *out* of
 “ it: For *Heaven* and *Earth* shall then shake
 “ hands together, or become as one *House*;
 “ and *to die* shall be accounted but to *as-*
 “ *cend* into an *Higher Room*. And tho’
 “ *this Dispensation* for the present be but
 “ very sparingly set a foot; yet I suppose
 “ there may some Few have a *Glimpse* of
 “ it.

“ it. Concerning *whom* accomplish'd Po-
 “ *sterity* may happily utter something An-
 “ swerable to that of our *Saviour's* concern-
 “ ing *Abraham*, who tasted of *Christianity*
 “ before *Christ* was come in the *Flesh*; *Abra-*
 “ *ham* saw my *Day*, and rejoiced at it. And
 “ without all question that *Plenitude* of
 “ *Happiness* that hath been reserv'd for
 “ *Future* times, the *Presage* and *Presensa-*
 “ *tion* of it, hath in all *Ages* been a very
 “ great *Joy* and *Triumph* to all *Holy Men*
 “ and *Prophets*.

Thus he writes in this Place; and some-
 what to a like purpose in the *Conclusion* of
 this *Defence*: And though I dare not inter-
 pose in so high a Matter, I do believe, it
 was his real Conjecture; And yet (because
 it might seem perhaps not a little Strange,
 and liable to Exceptions) I observe that
 in his *Expositions* on the *Revelation*, and in
 Other *Representations* of those *Glorious Times*,
 he wisely takes no Notice of it; but con-
 tents himself with the easy and more ap-
 prov'd *Notion* and *Description* of them.
 But to pass this as an *Excursion* by the
 way.

I my self heard him once very significantly
 say, That there was something about us, that
 knew better often; what we would be at, than
 We our selves. And to say nothing of *So-*
crates his *Genius* of Old, so Famous in An-
 tiquity; nor of *Bodinus* his *Relation* before
 hinted at; that in the general (as I have al-
 ready observ'd) there are Many Persons up
 and down in the World, that have had

Strange and Extraordinary things happening to them, of one kind or another, neither can I my self know how to disbelieve ; nor Others (as I take it) that are truly Judicious (how Cautious soever) to deny. There's no Man but may be impos'd upon in a Particular ; nor will a Wise Person, unless on good Grounds, lay stress upon any single *Relation* : But there is a great deal of Difference between *this*, and a rash and total *Refusal*, or unaccountable *Disbelief*, of all such *Narrations* whatsoever.

I know, that I am now on a ticklish Subject ; and 'tis well, if I have not ruin'd all my little Credit, long e're this, with some Persons. But, I hope, it will not be thought justly an Offence to relate things as they are ; whatever any *Readers* shall be pleas'd to think of them. And having no Design but to give the *Life* of the *Doctor*, and to promote, as far as may be, the great *Interests* of *Truth* and *Piety* ; I thought I needed to be the less afraid, or ashamed of nothing, whatever I conceiv'd might any way's contribute to these so *Excellent Purposes*. And having said this, I know not whether it will be thought *Prudent* to add this one Passage more ; viz. That the *Doctor* hath seriously related, that from his Infancy he had this thing firmly all along imprinted on his *Mind* ; that lying one Moon-shining Night in the Cradle awake, he was taken up thence by a Matron-like Person, with a large Roman Nose, saluted and deposited there again. The *Impression* was ever *Extraordinary* ; and so perhaps

perhaps he thought not himself mistaken in his *Sense* of it.

BUT to make amends, if possible, for *His Sense* of these Extravagancies I have mention'd, (at *Extraordinary Occurrences* least in part) 'tis more than time now to advertise the *Reader*, That the *Doctor* was far from over-valuing, or laying any great Weight on things of this Nature. If they were offer'd, he thought them *Privileges*, and of *Use*; but to be receiv'd, at the same time, with the greatest *Caution* and *Humility* imaginable. It was *true Life*, and the *Divine Morality*, that after all he chiefly relish'd or regarded; with the sober Use of his *Reason* and *Faculties*, whether in *Philosophy* or *Religion*. These are the things he every where magnifies beyond all *External Accidents* whatever; even the Outward Converse of *Angels* themselves, if it were to be vouchsaf'd. And to this purpose he writes, in a certain *Letter* I have seen, as followeth.

“ Now for his Mind running on the frequent *Intercourse* betwixt the Inhabitants of *this* and the *Invisible World*; there is no hurt in thinking that may come to pass in due time: But the Converse of those will be with the most *humble* and *simple-hearted*. And a Man must take heed how he affects any such thing; both because it may easily arise from unmortified Pride in a Man, as also it may expose him to the Delusion of evil *Demons*. And

The Life of the Learned
besides the Converse of the Spirit of God
within us, by the Presence of its Light
and Life rebuking sweetly, and putting
out of Countenance, every Appearance of Tur-
fence of it self, in the Soul, is far to be preferr'd
pitude in the Soul, is far to be preferr'd
before all *external* Conferences with An-
gels. And the Affectation of this *latter*
may be a Hindrance to the former. Which
I conceive is the Cause, why Good Angels
rarely confer with Piously dispos'd Per-
sons in way of *Personal Conference*; on pur-
pose to engage them to seek where they
may find Better Satisfaction, in such a
way as is more *Perfective* of their own
Nature; and that is by attaining to, and
growing up in the *Spirit of Life* in the
New Birth, which is *Christ begotten in*
us; Which is of a more standing Conse-
quence to us than ever to have seen his
External Person, though in his *Glorified*
Condition; unless thereby he were con-
ceiv'd by his Approach to heal our Souls
of all Sin, as in his *Incarnate Condition*
he heal'd the Diseases of the *Body*. This
is by Communicating his Spirit in an *ex-*
ternal way, as he might in some sort to
Saint Paul; which yet was abundantly
more perfected by a Dispensation *internal*.
The Affectation of *External Appearances*,
beats the Fancy; but a sincere *Hunger and*
Thirst after the *Eternal Righteousness*
of God in the *inward Man*, purifies the
Heart, where is the best *Speculum of see-*
ing God.

What

What he speaks here of our *Blessed Saviour*, minds me of what he writes elsewhere, touching the no Reason he could see for the *Personal Reign of Christ on Earth*. Paralip. Pro-

phet. p. 333.

“ Inward Regeneration by the Operation
 “ of the *Spirit* into the *living Image* of
 “ *Christ*, is a greater *Privilege*, I say, than
 “ to be guided by the *external Person* and
 “ *Voice of Christ* amongst us sounding in our
 “ Ears. As, if the thing could be, it were
 “ better for an *Horse* to be turn’d into a per-
 “ fect *Man*, than to be rid by the bravest
 “ *Heroe* that is.

To a certain Person exalting much the *Privilege of Converse* and *Direction* from the *Angelical Powers*, and Pretending that there was such an Attainment to be reach’d; He answer’d, *Shall a Man obtain thereby more true Faith in God and Christ? Or be more Humble and Charitable than he could be otherwise, by the secret Operation of the Holy Spirit of God upon his Soul?* He said, *No, he could not say so. Wherein then*, said the Dr. *imagine you, is the great Advantage of such an affected Peculiarity?*

To a Friend writing about a near Relation of his, that was said to have something of an *Extraordinary* kind that befel him, he hath these farther Passages. “ What you
 “ write of your *Brother* is something, as
 “ you note at first, *unusual*: But the more
 “ Peculiar the *Providence* is, it is the greater
 “ *Obligation* to him to keep close to God;
 “ and not to allow himself in any thing
 “ that he is convinc’d in his own Conscience
 “ is

“ is sinful ; and above all things, to aspire
 “ to the most perfect *Humility* that may
 “ be : Nor to please himself in any thing
 “ peculiarly happening to him, nor to affect
 “ such things ; but if they come, to make
 “ a right Use of them, as Signs of a serious
 “ Design in *Providence* for his *good* ; and to
 “ remember, that he is in the greater Dan-
 “ ger, if his *Proficiency* be not answerable to
 “ the great *Advantages* that are offer’d him :
 “ And to consider, that whatever is *External*
 “ and *Miraculous*, is nothing Comparable to
 “ the *Scope* it aims at ; that is, the *strengthen-*
 “ *ing* of our *Faith* in the *Assistance* of God’s
 “ *Spirit* for the utter demolishing the *Power*
 “ of *Sin* in us ; and the *Mortifying* all *Self-*
 “ *will*, *Self-desire*, and *Self-arrogation*, that the
 “ *Spirit of Christ* may alone rule and act in
 “ us, which is the *Spirit of perfect Humili-*
 “ *ty and Holy Love*.

There are yet some Other Letters of his,
 wherein the *same* Things are press’d ; and
 that with *greater Earnestness*, if it be pos-
 sible.

This then was His *Prudence* on such Oc-
 currences ; and he was far from being elat-
 ed or vainly Ostentatious in those *Unusual*
 things that concern’d *himself* : He neither
 affected them in a way of *Singularity* him-
 self ; nor would he have Others to affect
 them. Even for that *Extraordinary Vision*
 before-mention’d of *Theomanes*, he doth par-
 ticularly anticipate such an Objection as this,
 in these Words.

“ *Philop.*

“ *Philop.* Doth not *Theomanes* highly re- Dial. 5. as
lish such a *Peculiarity* of *Dispensation*, O before,
“ *Philothens*?

“ *Philoth.* Not at all, *Philopolis*, so far
“ as I can discern; he only expresseth him-
“ self well pleas’d with the *Reasonableness*
“ and *Usefulness* of the *Vision*. For he pro-
“ fesseth it *consonant* both to *Scripture*
“ and *Philosophy*; and hath taken notice
“ several times in my hearing, how useful
“ it is for the digesting all those *Visions* in
“ the *Apocalypse* that appertain to the *Last*
“ *Trumpet*, into their right Order, according
“ to *Synchronisme*, &c.

He was so far from over-valuing even
Miracles themselves, that he thus writes oc-
casionally of them. “ But for my own part,
“ I think *working of Miracles* is one of the
“ least Perfections of a Man; and is nothing
“ at all to the Happiness of him that doth
“ them, or rather seems to do them: For
“ if they be *Miracles*, he doth them not;
“ but some other Power or Persons distinct
“ from him. And, after an edifying En-
largement, again thus; “ But Holy and
“ Good Men know, that the greatest Sweet
“ and *Perfection* of a *Virtuous Soul* is the
“ kindly *Accomplishment* of her own Na-
“ ture in true *Wisdom* and *Divine Love*. And
“ if any thing *Miraculous* happen to them,
“ or be done by them, it is, That that
“ Worth and Knowledge that is in them
“ may be taken notice of; and that God
“ thereby may be Glorified, whose Witnesses
“ they are.

Pref. to Def.
of the Three-
fold Cab.

And

And *this*, I confess, I take to be his own Case, as to any thing *extraordinary* that be- fel him; as he takes it there to be *Pythagoras* his. And I do declare for my own part, that had there been nothing in him of *this* Nature, his *Character* would have been very little prejudic'd as to my self. But since he hath really, partly writ- ten, and partly spoken such things Occasionally of himself, and that they are not indeed unfuitable to the *Extra- ordinariness* of his Person, I thought there was no Reason, as to *themselves*, why I should conceal them; or be frighted by the Un- skilful from the Publishing of them: Nor will any, I hope, that are truly Candid, cen- sure me, that I have left them upon Record as I found them. I will be *Responsible* for the *Truth* of those that are said to come in a *pri- vate* way from himself.

Second Last,
Observat. 41.

Dialogue 2.
Numb. 1.

Let me end this with the Declaration that he made long since to *Eugenius*, in these words; *But I thank God, that I glory in No- thing, but that I feel my self an Instrument in the Hands of God to work the good of Men.* And again in the *Dialogues*; *Nullum Numen abest, si sit Prudentia.* So I think, close and cautious Reason, in a Calm and Pure Spirit, is the Best Inspiration now a days, in matters of Contemplation, as well as Prudence, in the common Practices of Life.

Having dispatch'd things hitherto, I shall advance now to give some farther Account of

of such Other Particulars as will deserve to be touch'd.

FOR what concerns *Learning*, or great *His Reading*
Reading, he would say, *it was an endless and Studies,*
thing : And though valuable upon the Account of its *Usefulness* and *Necessity*, and in a *Subserviency* to the *Noblest Truths* and *Purposes* ; yet otherwise he esteem'd it as even *nothing* in Comparison of the *Divine Life*, or of the *Purification*, and *Exaltation* of the Mind of Man into a free State of *Wisdom*, *Virtue*, and *Charity*, into that of the sincerest *Piety* and *Humility*, with all that *Philosophick Truth* and *Peace*, with all that *Christian Dispensation* and *Joy*, which is assuredly the *Happiness* of the *Humane Nature*.

He was, as all the World knows, a *Great Scholar* ; Yet was he, I believe, a much greater *Contemplator* than *Reader*. The *High and Excellent Wisdom* that he attain'd to, was not so much by reading Multiplicity of Books, and turning over of Volumes, as by another Method ; as is easy to be remembred from *his own Account* of it in the very Beginning of these Papers. *Onerat discentem Turba librorum, non instruit.* A mere *Number of Books* burdens and confounds, *not instructs*, him that would learn *Wisdom*. And with the altering of but One Word, that may be here applied which is said in *Job*, Ch. 32. 7, 8. *I said, Days should speak, and Multitude of [Books] should teach Wisdom.* But there is a *Spirit in Man* : And the *Inspiration of the Almighty* giveth them *Understanding*.

Sen. de Vanâ-
gloriâ, &c.

Dialogue 3.
Numb. 28.

It was the *Motto* indeed both of his *Coat of Arms*, and what is much more, of that *Golden Key* that is mention'd in *Bathynous* his *Dream* (and which alone could unlock those *Treasures of Knowledge* that lay conceal'd in it) *Amor Dei Lux Anima*. The *Love of God* is the *Light of the Soul*. As assuredly it is the true and most perfect *Inlet* to all *Divine Wisdom* whatsoever. And *Bathynous* might well say, that the *Key* was a *Treasure of it self*. And here the *Motto* of the *Silver Key* was again this; *Claude Fenestras, ut Luceat Domus*. Shut the *Windows*, that the *House* may shine. Intimating to us, that we must shut out the glaring *Light of Prejudice*, and turn our *Eyes inwards*, if we would behold the shining of *Truth* in our own *Minds*: As we must *Close the Shutters*, and exclude the *Day*, if we would see the *Light of a Candle* to the greatest *Advantage*. But this is by the way.

It is the true *Love of God*, and our *Conformity* to it, that must teach us both the *Wonders of his Law*, and *Mysteries of his Providence*. And thus he every where asserts; That *Piety is the only Key of true*

See Disc. on *Knowledge*. And again, That *Clearness of*
several Texts, *Knowledge proceeds out of Purity of Life*. This
p. 101, 102. *Light of God* is all in all to him that would
and His prayer successfully attain to either *Life or Wisdom*:
at the end of And the *Way* undoubtedly to encrease it,
the Pref. is to pray still for it, to be guided by it,
and to *Communicate* with it: Otherwise it
may come to set at last, and *Darken* in the

Soul.

Soul. And from hence it was his Saying, *That the Rise and Fall of Life in the Soul of Man is a great Mystery.* And again, *The change of Temper changes also the Understanding.* Aphor. 37.

One great Reason of the Defect of Piety and Divine Knowledge I have heard him intimate to be, that Men did so *diffundere sese*, (as he express'd it) so *dissolve*, as it were, or *let themselves loose* to the Life of the World, and of mere Nature; without any due Recollections of themselves into the Life of God and Virtue. To which may be added that farther Saying of his, *That the more we attended to things ad extra*, (or such as are outward) *the less we did it to those ad intra*, (or such as are inward) and so on the Contrary. Either the Natural and Animal, or else the Divine and Intellectual Life, will have the chief Sway or Predominancy in us.

But I have expatiated here more than I thought of.

He read not All, but the most Useful Writings that his Judgment led him to; and from whence he propos'd some way the greatest Advantage to himself. Other things he look'd upon more overly and sparingly, as he saw Occasion. *Ille Intellectus, qui Plura intelligit, non est Nobilior; sed qui Digniora.* That Understanding (said a Philosopher) is the Noblest, not that knows the most, but the best Things. He was wont to say, *that he was no Whole-Sale Man.* They were the weightiest Matters he had his Mind the

the most on ; though there was no part of Learning Laudable and Worthy, nor Persons concern'd in it, for which he had not a due Esteem. Particularly he had a very just Sense of the many singularly Eminent and Learned Persons of all sorts, both in City and Country, that our own Church and Nation, by the Blessing of God, did, and doth abound with.

With respect to *his Skill in Languages*, which was very Considerable, it was once in my hearing his pleasant Comparison, *that he was* (making bold with himself) *like the Man that pass'd by a Garrison with a Horse-shoe at his Girdle ; and a Bullet being shot at him, it hit him right upon it.* Upon which he observ'd, *That a little Armour was sufficient, if but well plac'd.* And this he applied, (if yet you will believe him) to his Knowledge more especially in the *Oriental Tongues*.

In the Carrying on of his *Studies*, he had a great Sense of the Moderating of himself aright in them ; so as not to injure his Body, or Consume over much his Spirits by them. And for this Purpose he would give himself at times pretty large *Respirations* and *Relaxations* from them. Particularly he said to one, after the finishing of some of his *Writings*, and a long and wasting *Studiousness*, humourously and pleasantly (as he was lucky in putting things into an Elegant and Sententious posture) *Now for these Three Months, I will neither think a Wise Thought, nor speak a Wise Word, nor do an Ill Thing.* Yet would he complain, after
all

all this Care of his, at times ; *That he found it one of the hardest Matters in the World, not to over-study himself.* And therefore he would forcibly shake off the Haunting of his Thoughts, when he perceiv'd them upon Occasion more than ordinarily troublesome or importunate.

He had a great Sense also of the Benefit of *Exercise*, and the *Fresh Air* ; and would be sure, in some good measure, to use both. He would say, *That he could wish to be always sub dio, if it were possible : And that he could study abroad with less weariness by far to himself, than within Doors.*

There is nothing, saith Philotheus, more pleasant these Summer-Evenings, than the Cool open Air. And again a little after ; *Is there any thing more Delicious to the touch than the soft Cool Evening Air, that fans it self through the Leaves of the Arbour, and Cools our Blood, which Youth, and the Season of the Year have over-much heated ?* And he speaks elsewhere of the gentle fresh Air playing in the Shade on his heated Temples ; and with unexpressible Pleasure refrigerating his Blood and Spirits : And how effectual it is for the recruiting of the Spirits when over much exhausted.

Dialogue 1.
Numb. 2.

Dialogue the
3d. Numb. 28.

Dialogue 2d.
Numb. 26.

When he was engag'd in his *Exposition* of the *Apocalypse*, he said, his *Nag* (for so he call'd at that time the Tenour of his Mind and Spirits) was but over-free, and went even faster than he almost desir'd ; but he thought it was the right Way. And farther, that all the time he was writing that Piece, he seem'd,

L

as

as it were, to be in the *Air*. So lightly and wingedly did he pass through it. Yet was he sensible afterwards of the sinking of his Spirits; and Complain'd to a Friend, that he found himself in *Domo lutea*, that is to say, (as we are but *Dirt* and *Clay* here) in the *Earthly House*, or *Tenement* of the *Body*.

And this reminds me of what I have heard him farther say, with some *Humour*, of himself, viz. That he thought himself sometimes a mere *Fool*; and that he understood nothing. Sure it is, that he thus Sings in his *Poems*.

Ad Paronem.

*Yea I, alas! my self too often feel
Thy Indispos'dness, when my weakned Soul
Unsteadfast, into this Out-World doth reel,
And lies immerse in my low vital Mold.*

*For then my Mind from th'inward Spright
(estrang'd,
My Muse into an Uncouth Hew hath
(chang'd.*

*A rude confused Heap of Ashes dead
My Verses seem, when that Cœlestial Flame,
That Sacred Spirit of Life's extinguished
In my cold Breast. Then 'gin I rashly blame
My rugged Lines: This Word is Obso-
(lete;
That boldly coyn'd; a third too oft doth
(beat*

*Mine humourous Ears. Thus fondly Curious
Is the faint Reader, that doth want that Fire,
And*

which I shall afterwards account) was plainly an *Herculean* Labour and Undertaking. And in all Probability (especially being follow'd with Other hard Studies) did not a little tend to the breaking and impairing of his Constitution. But he took the truest and sincerest Pains, for the Benefit of the Church and of Mankind, that can well be imagin'd. Nor could ever any, I dare boldly affirm, more truly prefix that Saying of *Siracides* to his *Excellent Writings* than he hath done; *Behold, I have not labour'd for my self only; but for all those that seek Wisdom.* And methinks that *Emblematical* Representation of our *Alma Mater Cantabrigia*, our equally both *indulgent* and *renown'd* Mother the *University of Cambridge*, with her Arms stretch'd out, and Breasts flowing, holding the *Sun* in one Hand, and the *Sacred Celestial Cup* in another; with this *Motto* round, *Hinc Lucem & Pocula Sacra*, (*From hence issue Light, and the Sacred Draughts of Wisdom and Knowledge*) supported on both Sides with the Angels, as it were, of *Philosophy* and *Religion*; I say, this *Noble Representation* or becoming *Hieroglyphick*, may in a *Secondary* sense very well besit *Our Author* himself (as it is indeed prefix'd to his *Philosophical Volumes*) and be but a due *Emblem* of his *flowing* eminent Labours and Performances in the World.

Ecclesi. 24. 34.

He hath been so harrafs'd with the Toil and Drudgery of *Writing* at some times, that he hath with some Impatience resolv'd against all such Undertakings for the future
in

in haſt. And being deeply once engag'd, he ſaid to a Friend, *that when he got again his Hands out of the Fire, he would not very ſuddenly thruſt them in afreſh*: Or to that effect. But being minded afterwards by that ſame Perſon, who thought his Exprefſion a little too Vehement, of the great Common Good that he was promoting, and the Principles he was governed by, he ſeem'd to concurr with him very freely in it; and not unwillingly to receive his Admonition. And I do truly believe, that the *Divine Providence*, which brought him into the World for a *Publick Service*, ſtill cut him out ſome New Work as the Old was done; and though under much Weight and Labour, as powerfully *affiſted* and *refresh'd* him in it; to *his own laſting Honour*, and to the exceeding great *Benefit* of the Commonwealth of *Learning*, and of the *Church of God*. He would ſay ſometimes, *that he had drudg'd like a Mill-Horſe*. And his Pains in all this were the more *Conſiderable*, as well as highly *Charitable*, becauſe they kept him ſo much from the far more Pleaſing; and, as to himſelf, *Beatifying Inverſions* of his own Mind: Inſomuch that writing to a Friend, he there tells him; *That when he was Free from his preſent Incumbent Buſineſſes, his Purpoſe was to recoil into that Diſpenſation he was in before he wrote or publiſh'd any thing to the World*: In which (ſaith he) *I very ſparingly ſo much as read any Books; but ſought a more near Union with a certain Life and Senſe, which I infinitely prefer before*

the Driness of mere Reason, or the Wantonness of the trimmest Imagination: But these also are useful Instruments for some, to draw them to Good. Thus he wrote to one that affected, as he conceiv'd, over-much this dry Reason and Fancy, without so due a Sense of that other Principle as he should also have had.

And in a *Letter* to his *Intimate Friend*, Dr. *Worthington*, (once before mentioned) he tells him first, *What a Surfeit he had of the Profaneness, Giddiness, and Frivolousness of the World*; and then adds upon it these following Words. “ I must have another
“ deep Retirement before I leave the
“ World, for my own Sake, (I have acted
“ hitherto much for Others) if nothing
“ prevent: But if it do, I am still in his
“ Hands that will keep me safe.

And in another to the same *Excellent Person* he writes upon a particular Occasion thus. “ I am infinitely pleas'd, that
“ I find my *Obligation* of writing Books
“ cut in peices in me, [so he thought then]
“ and my self left Free to my more private
“ *Meditations*. I have liv'd the *Servant*
“ of the *Publick* hitherto; it is a
“ great Ease to me to be *Manumitted* thus,
“ and left to the Polishing of my self,
“ and the licking my self whole of the
“ Wounds I have received in these hot
“ Services.

The mention of the *Prophaneness* and *Untowardness* of the World, recalls here to my Thoughts a Passage that he hath in
the

the *Last Dialogue*, Num. 41. “ This, or
 “ such like *Rhapsodies* as this, do I often
 “ sing to my self, *Philopolis*, in the silent
 “ Night, or betimes in the Morning at
 “ Break of Day; subjoining always *that*
 “ of our Saviour as a suitable *Epiph-*
 “ *onema* to All; *Abraham* saw my Day as far
 “ off, and rejoic’d in it. At this Window
 “ I take breath, while I am even choak’d
 “ and stifled with the Croud and Stench of
 “ the Daily Wickedness of this present
 “ Evil World; and am almost quite wearied
 “ out with the Tedioufness and Irksom-
 “ ness of this my Earthly Pilgrimage.

But to go on with our Business. Whoever upon the whole shall well consider what hath been here offer’d, and withal that which he hath openly Publish’d concerning his *Impatience* and *Vexationfness* in penning down his *Conceptions*, and the very *Trouble* and *Tediousness* of mere writing (which, yet he would say, taught him *Patience*;) will not, I should think, be prone to imagine, that he labour’d under the *Scripturient* Disease: But rather that *Prudence*, and *Providence*, and the Pursuit of his great and settled Design to serve *Truth* and *Religion* (as may appear indeed from the *Account* he gives of all his Publish’d *Discourses*, the *Nature* and *Occasions* of them) guided him still on throughout the whole of his Works.

Pref. to Myst.
of Godl. p. 1.

Pref. to first
Phil. Vol.

And this is but suitable to what he writes, *Dial. 1. Num. 3.* “ It is a great and general Error in Mankind, that they

“ think all their *Acquisitions* are of right
 “ for *themselves*, whether it be *Power*, or
 “ *Riches*, or *Wisdom*; and conceit they are
 “ no farther oblig’d than to fortify or a-
 “ dorn *themselves* with them; when as
 “ they are in truth mere *Depositums*, put
 “ into their hands by *Providence*, for the
 “ *Common Good*: So that it were better
 “ they had them not, than not to use them
 “ faithfully and conscientiously to that
 “ End. For they bring the greater Snare
 “ upon their own Heads by such acquir’d
 “ Abilities, and make themselves Obnox-
 “ ious to the greater Condemnation, un-
 “ less they use them, as I said, as *Depo-*
 “ *situms* of God; not to their own Pride,
 “ or Lust; but to the Common Good of
 “ the *Church*, of their *Prince*, and of their
 “ *Country*.

He could *do nothing* (he would say) but
pro re natâ; or as there was a good Occa-
 sion offer’d for it. And he had *this Com-*
fort under his greatest Labour or Difficul-
 ties, *That* (it was his own Expression in
 general to a Friend) *if any Persons under-*
went Hardships more than Ordinary, either
 Voluntarily, or by Providence, for the good
 of others, *they would certainly have Particu-*
lar Amends for it in the next State.

Epistle 29.

Mr. Mede, I remember, that Weighty
 Excellent Writer, intimates in a Letter
 to Arch-Bishop Usher, *That writing was*
particularly Troublesome to himself, because he
could never be well Contented with what he
first did; but was apt to make everlasting
Blots

Blots and Changes in it. The Doctor, on the Contrary, had this *Particular* in his Way, That what he did, must go usually as he first wrote it; and he could not well make Changes in it. *His First Draught*, he would say, *must stand*. And he was so Warm (as it should seem) and in the midst of his Business, at the time of his *Composures*, and carried them all on with so Even a hand; that if any thing slipped amiss unawares from him, or was omitted by him, he could not afterwards correct it so very easily, or supply it to his Mind. *He could do it*, (as he said) *but it seldom seem'd so savoury to him as the rest*. And indeed the very Course of his MSS. doth in a high measure shew this; there being generally in all of them, *English or Latin*, a very even Thread, and much *Cleanness* of writing, as well as *Clearness* of Expression, throughout.

What I mention'd but now, brings to my Thoughts another little Passage, *viz.* That he hath observ'd of himself, *that he could conquer often the greatest things, and yet be conquer'd notwithstanding (in a sort) by the least*.

As to the Nature of his Style, to a Learned Person abroad he hath this Passage; *Qui revera in scribendo nullum Verborum Ornatum affecto; Solâ contentus Orationis Perpicuitate, quæ animi sensus aptè ac fideliter in Alterius animum derivare posset.* "I am really one that affects not in writing the Ornaments of Words, Content with the sole
" Per-

“ *Perspicuity* of what I would express, and
 “ such as may convey fitly and faithfully
 “ the sense of my own mind to that of a-
 “ nother. And to this Purpose, when some
 commended his *Style*, I have heard him in
 Conversation to express himself, *viz.* That
he affected nothing in writing, but to represent
his full mind, and to be understood. But cer-
 tainly then he had a very Happy way of
 doing this; and a sort of *Natural Rhe-*
torick, Elegance and Propriety in his Con-
 stitution. And it was not for nothing,
 that a very Great Man now living said, *That*
he had an admirable Pen.

He would sometimes say, *That it had*
been more his Endeavour to find out what was
True in it self, than to search what Others
had said before him. And having found out
 what he thought to be *True and Useful*, then
 was he wont (as he would facetiously add)
 to look abroad for God-Fathers, that might
 answer for, and Patronize it. Which yet
 he did out of no Pride, or Disrespect to
 Others; but to enjoy by it the more im-
 mediate Sense, and easy Emanations of his
 own Mind. For which Cause he expressly
 tells us; *That in the composing of some Trea-*
tises, he on Purpose declin'd the reading of
any Authors on those Subjects, that he might
thereby the more freely transcribe his own proper
Thoughts upon them.

Pref. to Antid.
 against Athe-
 ism.

He said, *That when he came to Criticism*
and Quotations, it was like to the going over
of plow'd Lands. And that in writing of his
 Works, he was forc'd to cut his way through a
 Ground

Croud of Thoughts, as through a Wood. And again, with Pleasantness, That he threw off, in his Compositions, as much as would make an Ordinary Philosopher.

One thing I may observe more; That if he was once Sensible of any *Mistake* in his Writings, he was impatient, he would say, till it was some way rectified.

What he hath intimated in the *Preface* last mention'd, and with regard to the *Antidote against Atheism*, he hath spoken likewise of his Writings at large; viz. That generally speaking they were like *Marble*; and the more any Person press'd against them, as with a finger, the more they would find the Force of them. And this leads me to remember what in another Sense, and upon a different Occasion, he noted of himself; That he was like the *Ivy* and other *Greens*, which the *Priests* of *Bacchus* were wont in their *Feasts* to carry upon *Wood* about in their hands; soft to appearance, and to real sense; but if any press'd too much upon them, they would find somewhat harder underneath.

A SENSE of his Deep *Wisdom*, *Learning*, and *Piety*, drew to him the *Correspondence* of not a few; and those sometimes of very Great Rank and Note in the World. The private Letters to him are often fill'd wth the Greatest Expressions of *Affection* and *Esteem*; and this contracted, it may be, from the mere *Perusal* of his *Excellent Writings*, and that *Peculiar Benefit*, and *Content of Mind*, they have on several accounts

His Esteem,
&c. with
many.

accounts receiv'd from them. Great Wits, and very Learned Persons, have with much Freedom express'd themselves in this way. Those that did, or do *admire* him, cannot do it in a Mean degree. It will *raise* and *transport* them whether they will or no. His *Genius* and *Attainments*, as to either *Intellectual* or *Divine* Matters, have a *peculiar Force* and *Vertue* in them: And perhaps upon the whole in both these respects, and for what concerns the Chief matters, he may be justly look'd upon as a sort of *Compendium* both of *antient* and *modern Wisdom*. And we may apply to him, with truth and advantage, what *Cato* said generously and magnificently of himself; *That he thought himself Born to serve all the World*. And that will belong to him far more than to some of whom it hath been spoken; *Sudet multum, frustra; laboret, Ausus idem*. He must *sweat much*, and perchance, when that is done, *labour but in vain*, that (take him altogether) shall attempt to imitate him.

That *Treasure* both of *Virtue* and High *Theory* which was amongst the *Antients* seems to have been, as One well express'd it in the Case of *Præexistence*, but as *Gold* in *Oar*: But this *Great Artist*, this *Master-Operator*, hath excellently refin'd it; and to all the *Heathen* whether *Wisdom* or *Piety* hath added the more *Sacred Accessions*, and even *unvaluable Advantages* of what is to be found in *Holy Scripture*.

This

This is *He*, of whom a Great Judge said, *That doubtless he was an Original*. And another; *That whoever would be Ingenuous, must acknowledge the Strains there are in Dr. MORE to be Extraordinary*. Let any Man, said another, take one of his Subjects, and see if they can mend what he hath written. Mr. Sterry, I think, was not out in that, when he said by way of Character;—Dr. MORE whose Works, full of Excellent Wit, Learning and Piety, I always read with great Pleasure and Profit; &c.

Disc. of the
Freedom of
Will, p. 31.

“ Sir, (saith a Learned Person, writing long
“ since to him) I presum’d upon that Can-
“ dour and Nobleness of Disposition which I
“ have heretofore apprehended in your
“ Person and Writings; and must freely
“ confess, that I was very willing to be
“ Confident of receiving a Benefit from
“ His Instruction, to whom alone I owe a new
“ Horizon of Light, extended as far as
“ my own misty and dark Mind could
“ give way.

“ Go on, Great Sir (saith a Second to
“ him, after other Expressions of a high
“ nature) to enlighten and adorn the present,
“ and to oblige the future Generations of
“ Mankind, by your learned Conceptions,
“ and faithful Instructions; and to im-
“ pregnate the Minds of us Labourers in
“ Divinity with Useful and Efficacious
“ Truths; &c.

A Third tells him, *How with all Thankful-
ness he accepted the Noble Present of his
Works; not only as a Testimony of his
Friend-*

Friendship, &c. but as an Incitation to the Study of Important Truths (for such, faith he, are All those that you are chiefly concern'd about) which not only affect the Mind with an extraordinary Pleasure and Satisfaction, but, as it seems to me, widen and enlarge her Capacities; &c.

A Fourth professeth; That the Pleasure and Contentment with which he read his Writings, was very often Unspeakable.

And another tells him, That many upon his Account prais'd that Sun whose Light and Influences they so sensibly perceiv'd, as convey'd and reflected from himself.

I will add what fell once from a private hand thus; Some Others methinks seem to pierce the Skin, but Dr. MORE the very Soul it self.

A very Excellent Person I know lighting many Years since on the Doctor's *Mystery of Godliness* in a Bookseller's Shop, and Reading there some Passages in the Preface, thought immediately with himself, that he met with something, for the Weight and Seriousness of it, that was Extraordinary: Upon which he look'd here and there into the Book it self; and the more he read, the more he was captivated with the Excellency of the Piece; concluding that he had found a real Treasure: And so immediately buying it, upon and after more thorough Perusal, he was but still more Confirm'd in a most High Opinion of both the Work and the Author. This occasion'd his becoming Acquainted

quainted with his Writings at large ; which he still Perus'd according to their different Natures and Subjects, with a *Peculiar Profit and Satisfaction*. And when he afterwards had the Happiness to become Acquainted with the *Author* himself, he found him truly such a Person as he conceiv'd him to be ; and that he fully answer'd that *Image* of himself, which was contain'd in his Works.

I will subjoin here, That this Reverend and Pious Person thought before, that he had a competent Notion of things ; and no Contemptible Knowledge of the *Life and System* of the *Christian Religion* : But upon Reading of the *Doctor*, he found a New Sense and Scene to Arise in him ; and no small Accessions soon made to both his *Virtue and Understanding* at once.

Perhaps it will not be improper to add now, That some Sheets of this Treatise above mention'd, being on the Occasion of their being Reprinted lately in the Drs. *English Theological Volume*, put into the Hands of a Worthy and Ingenious Gentleman ; He thought, it seems, at the *First* Reading, that they were something Obscure (though few Persons, if any, taking in the Nature of the Subjects treated of, and his Manner of handling them, wrote with more *Perspicuity* than the *Author*) at the *Second* all things seem'd to him both Clearer and Better ; and upon his *After* Perusals, the Weight of the Matter thus Engaging his Attention, he thought

thought them the *Best* he ever read in his Life. Which ought to be an Argument for *others* to Consider well the *Sense* and *Weightiness* of his Writings, before they slightly Censure, or pass them over in their Minds.

A certain *Learned Friend* of his (and a *Bishop* afterwards) smiling once, and looking with some Earnestness upon him; He ask'd him, *Why he did so?* To which the other Replied, *That he was thinking with Pleasure and Gratitude of his Obligations to him; and that he should never have understood effectually, what Christianity was, but for the Benefit he had receiv'd from his Excellent Writings: Or to that Purpose.*

It appears again by the *Acknowledgments* of some Others to him, how much their *Faith* and their *Understandings* had been improv'd and settled by the *Reason* and *Piety* of his most Valuable Labours; and how greatly they found their Minds *Profited* and *Fermented* in the Reading of them.

A *Learned* and *Ingenious* Person that is now living, and One that never so much as saw the Doctor in his Life, fell by some means or other into a most Deplorable Fit of Scepticism, that lasted him for near two Years; and lighting upon the Doctor's Works in this Darkest Interval of his whole Life, found such incredible Benefit from them, that he look'd upon the Worthy Author as the Guardian Angel appointed him by Providence. *In cujus scriptis*, saith he, (in the Drs. own Words, *Præfat. Generalis. p. 1.*) *tantum er-*

erga Deum, veramq; Virtutem, Amorem atq; Studium expressit, ut aternam quandam Amicitiam cum eo, ignoto licet & jam defuncto, nunquamq; extinguendam, ex eo Tempore contraxerim. i. e. In whose Writings there is express'd so much Love and Devotion towards God and true Virtue, that I contracted with him from that very time, though a Stranger to me otherwise, and some time dead, a sort of an eternal Friendship, and such as shall never be dissolv'd. In short, The Reading of the Doctor's Works by degrees recovered him; and the Affection he thereupon contracted for his Memory was, like that of Jonathan's to David, Passing the Love of Women. The very Name was Musick to him ever after. And he was pleas'd to tell me, That I should oblige him by Recording this remarkable Testimony of his Gratitude in the Life. Which accordingly I have here done; and that, bating the Translation, in his own Words; because I would not seem in the least to lessen the Weight or the Elegancy of them.

I have heard of some, and particularly of a Senior Fellow in the University of Oxford, (and that from good Hands) who would dwell continually on the Praises of Dr. MORE; and contend in his time, that they ought to Turn out Aristotle, and Embrace MORE in his room.

Another Excellent Person of it, and One of a Great Mind, hath been heard to say more than Once, That he Rank'd him with the Great Genius's of Antiquity, Plato, Xenophon, Plutarch, Tully, &c. With whom
M he

he should reckon it a very Particular Happiness to be in Company, and to hear them discoursing.

Another of the same University is said to doat (as it was express'd) on Father MORE (as he calls him) and to quote him more familiarly than St. Chrysostom, or any Others, the best Fathers.

And there are not wanting more, at this day, of that Learned Body, that have a High Veneration for his Memory; and speak of his Person and Writings with Peculiar Accents of Affection and Esteem.

I pass over here the farther Encomiums of Others, whether Natives or Foreigners. Some of a High Order have said, That he was a Prodigy; and again, that there were Glorious Truths in his Writings. Some others have term'd him that Incomparable and Inimitable Man: Or said, that he was One, whom all the World knew and Reverenc'd. As many more have own'd, even such as could not be of his Mind in all Things, that yet, all things considered, they never knew any to Equal him.

But it is superfluous as well as endless to Pursue at large such Testimonies as these: And some more will appear Occasionally, when I come to Treat of his Works. Abundance have Profess'd to have found that in them, which they meet not with in Others, even of the Better sort. And they were in such Request, or so bought up, when time was, that the late Mr. Chiswel told a Friend of mine, that for twenty Years together,

ther, after the Return of King CHARLES the Second, the Mystery of Godliness, and Dr. MORE's Other Works, ruled all the Booksellers in London.

But 'tis time to leave all this; and to offer some few Things that may be of Use in the Reading and Judging of them.

I MUST note now, That 'tis by a *By what we must judge of his Writings.* certain inward and generous Sense of Mind, that we must judge chiefly of the Doctor, or His Works. What is straitned and narrow, cannot receive what is large and immense. Nor with a prejudicate Temper shall we be able to profit; but rather stumble, and be offended at the Doctor's Discourses. It was a Noble Saying of Cicero; *Rationem, quæ ea me cunq; ducet, sequar.* As for right Reason, I will follow it, whithersoever it shall lead me.

And I must not here omit what he at large discourseth of in his Preface to *Philosoph. Coll.* p. 7. He is giving there some *Advertisements* as he calls them, for the more profitable Perusing his Books: And having mention'd one or two, he proceeds thus;

“ But in the Third and Last place, (and
 “ which though it hath some considerable
 “ Influence every where, yet is more pecu-
 “ liarly requisite in perusing Writings up-
 “ on such Subjects as these I treat of) I
 “ should commend to them that would suc-
 “ cessfully Philosophize, the Belief and En-
 “ deavour after a certain Principle more

“ noble and inward than Reason it self; and
 “ without which Reason will falter, or at
 “ least reach but to mean and frivolous
 “ things. I have a Sense of something in
 “ me while I thus speak, which I must
 “ confess is of so retruse a Nature, that I
 “ want a Name for it, unless I should ad-
 “ venture to term it *Divine Sagacity*;
 “ which is the First Rise of successful
 “ Reason, especially in Matters of great
 “ Comprehension and Moment; and with-
 “ out which a Man is, as it were, in a thick
 “ Wood, and may make infinite promising
 “ Attempts, but can find no outlet into
 “ the open Champaign, where one may
 “ freely look about him every way, with-
 “ out the safe Conduct of this *Good Ge-
 “ nius*.

And afterwards thus. “ For if this
 “ *Divine Sagacity* be wanting, by reason
 “ of the *Impurity* or *Disorder* of a Man’s
 “ *Spirit*; he can neither hit upon a *right*
 “ *Sense* of things *himself*, nor easily take
 “ it, or rightly pursue it, when he is put
 “ upon it by *another*.

He takes notice again here of that Re-
 markable place out of *Aristotle*, and such
 as put *Scaliger* into a sort of Rapture, as
 if the *Philosopher* had had some Sense of the
Holy Ghost; viz. That there is something
before, and better than Reason, whence Reason
it self hath its Rise.

To this let me join that express Con-
 clusion of his in his *Exposition of the Seven*
Churches; But I am abundantly taught by Ex-
 perience,

perience, that both the finding out, and receiving Divine Truths found out by Others, is a Special Gift of God.

Ch. 10. Sect. 9.

I cannot close the whole of this better than with that *Observation* of his, of a long time (as he tells us) made; That there is a kind of Sanctity of Soul and Body, that is of more Efficacy for the receiving and retaining of Divine Truths, than the greatest Pretences to Discursive Demonstration.

Di. 1. 1.
Numb. 4.

Those that please may see this Divine Sagacity of his more at large represented in the Place Cited.

T H E R E are now some more things behind, that I must also speak to, before I can complete the *Description* of the Doctor, or arrive at his last *Exit*. As, amongst other things, it will be but Necessary to give some due Account, how he stood affected to the Affairs of the *Publick*; what he thought of the *State* of the *World* in general; that of *Christendom* more especially, (reform'd and unreform'd) with our own most Excellent Church Establish'd in particular here amongst our selves; our Settlement indeed both in Church and State.

His Sense of
the Publick;
both Church
and State.

A N D first for what concerns Our own Church, to begin with that chiefly; He was a sincere Honourer and Approver of it: And look'd upon its Plan and Reformation to be the most Orderly, the most Perfect, and the most according to the Primitive Pattern (before the Grand Apostasy came in) of any

His Sense of
Our Own
Church; and of
Divisions a-
mongst us.

in the World. He had a very High *Veneration* for the *Zeal* and *Judgment*, the *Wisdom* and the *Piety* of Our First Reformers; and hath writ as Excellent a *Vindication* of them and of Our Church, which he annex'd to the End of *Synopsis Prophetica*, or Second Part of his *Mystery of Iniquity*; Shewing (as before, the gross intolerable Errors and Corruptions of Popery, so here) the Excellency and the Purity of Our own Church and Constitution: Which he makes to be as free from *Antichristianism* (and that surely very justly) as the other is notoriously guilty of it.

And here omitting many others, I cannot but now transcribe a few things from him, as I have likewise upon occasion all along done, to shew his Sense and Way as to these Matters: And this chiefly out of that *Advertisment* of his on Mr. Jos. Glanvill's Letter to himself, printed with the Last Edition of *Sadducismus Triumphatus*; and reprinted afterwards in his *Preface* to *Paralipomena Prophetica*.

He expresseth first a very great Zeal for the Acknowledgment of what he calls the *Symmetrall Times* of the *Antient Church*; that is to say, the Times of the First 400 Years more generally speaking, before the great *Apostasy* appear'd ("Within which time the *Divinity* of Christ, and *Trinity* of the *Godhead*, was profess'd as Publick Articles of the Church; and the *Distinction* of Bishops and Presbyters own'd. Whence it is Demonstrable, how Innocent the One is, and how

Advertisment
pag. 554.

“ how *Orthodox* the *Other*.) He is also highly *Earnest*, as for the *Unity* of *our own*, so of *all* the *Reform'd Churches* in general; and exceedingly against the mischievous, and (without a *better Judgment* and more *Christian Temper*) eternal *Cavils* and *Schisms* in them. And then he goes on thus;

“ The *Enemies* whereof, what do they
 “ desire, what do they endeavour more,
 “ than to *divide* and *sub-divide* us? to
 “ hurry us into *Opinions* and *Practices* as *un-*
 “ like the *Antient* and *Apostolick Church* as
 “ may be? to make us appear as *Whim-*
 “ sical and *Ungovernable* as they can;
 “ thereby to expose us to *Contempt* and
 “ loathing; and to harden the *Hearts* of the
 “ *Princes* and *Prelates* of *Christendom* against
 “ a just *Reformation*; and those that have
 “ *Reform'd*, to make them half sick and
 “ weary of the *Reformation*, by reason of
 “ the *Unsettledness* and *Distraction* of the
 “ *People*? Doth the *Spirit of Christ* then
 “ lead to the *Destroying* and *Laying wast*
 “ his own *Church* and *Kingdom*? Certainly
 “ that *Spirit* that hinders the *Growth*, and
 “ hazards the *Being* of the *Kingdom* of
 “ *Christ*, must be, not the *Spirit of God*,
 “ but the *Spirit of Giddiness*, of *Error* and
 “ *Delusion*.

He speaks with some Sharpness indeed of forsaking the *Guide* of the *Antient Church*, before (as I have said) its great *Degeneracy* (according to either *Reason*, *History*, or *Prophecy*) and of running into *dark Holes* of *Schismatical Conventicles*; and

Pref. to Expos.
on Dan. 58.
p. 59.

so of *this Odious Spectacle of Multifarious Schisms under the Pretence of a more Pure and Spiritual Dispensation.* Whereas, “ Thanks
“ be to God (saith he elsewhere) Things
“ are in so good a Frame for Example in
“ our *English Church*, that nothing hin-
“ ders but that a Man may be a most Per-
“ fect and Accomplish’d *Christian* holding
“ Communion with her.

And afterwards thus ; “ Whence those
“ People that so *slight* and *vilifie* the Re-
“ formation, which *God’s Providence* hath
“ brought to pass amongst us, their In-
“ gratitude is monstrous and horrid ; and I
“ pray God, it may be never laid to
“ their Charge. They will be *Reforming*
“ the *Reform’d Churches* in things indifferent ;
“ why do they not *reform themselves* from
“ their own *Vices* and *Corruptions* which
“ are not indifferent ; &c. The whole is very
worthy our Observation ; but I omit the
rest to avoid Tedioufness.

I cannot but add a Part of another Pa-
ragraph out of that *Advertisment* of his
above mention’d ; because of both the
Weight and *Elegancy* of it.

“ The Other Scene of things, as I no-
“ ted above, hardens the Hearts of the
“ *Princes* and *Prelates* of *Christendom* : Who
“ cannot but think it a Sorry Exchange to
“ accept of *Presbytery*, which would prove
“ but a *Democratical Papacy*, for the Order
“ of *Episcopacy* ; or a Dismal Spectacle to
“ see the *Body of Christ* mouldred into an
“ Infinity of *Sects* and *Schisms*, as a dead
“ Car-

“ Carcase dissolv’d into a Multitude of
 “ Crawling Worms ; and the *Decent Gran-*
 “ *deur* and *Splendour* of the *Church* to
 “ dwindle into dispers’d Companies of
 “ *Obscure Conventicles* ; and the *just* and *ho-*
 “ *nourable Revenues* of it to shrink into the
 “ Poor Arbitrarious Pittances of either
 “ the *Appointment* of the *State*, or uncer-
 “ tain *Benevolence* of the *Fickle People*.

This was the *Doctor’s* Mind on *this* side ;
 and that grounded upon a Mature Judg-
 ment, and Experience of things. It
 appears, that he had in general a very
 great Sense of *Peaceableness* and *Submission*.
 unto *all* Governours ; and lamented much
 the *Divisions* (as every *Wise* Man must also
 necessarily do) that are made so easily as
 we see, upon I know not what Petty
 Forms, and little Endless Models and Su-
 perstitions of our Own.

It deserves here to be particularly ob-
 serv’d, that tho’ the *Apostle* in *Scripture* is
 very much for *Forbearance*, and the Exer-
 cise of *Charity* towards some *Weak* Persons
 that are there mention’d, in Matters re-
 lating only to the *Jewish* Law, (and they
 seem therefore to have been the more Ex-
 cusable in them) yet ’tis very Evident,
 that he placeth it on the Score of their
 mere *Weakness* ; and that otherwise there
 was not the least Reason for any such
Fearfulness or *Dispute*. Which (to speak
 freely) I confess, I take to be very much
 the Case as to Our own *Differences* here
 amongst *Our selves* : And that they plainly
 pro-

proceed from little but *Narrowness* of *Mind*, a *misguided Zeal*, and a *Mistake* wholly in the *Nature* and *Genius* of *Christianity*. Infomuch that I cannot but at times exceedingly wonder, that at this time of Day, and after all that hath been writ on these Subjects, and amongst Persons also of so much Understanding in other Matters, such unhappy *Contests*, and most untoward *Divisions*, should be still found to prevail amongst us; when they are so *Contrary*, as I but now hinted, to the very *Strain* of the Gospel, and to all the soundest Reason or Faculties of a Man; when of all Things that I know, they give the greatest Advantage to the Common Enemy; when they are so Different and Multifarious, and yet *all* pretend (though so impossible a Claim) to be no other than *the Truth of God* it self; when they are so far from the *Life* and *Substance* of Religion agreed unto by all; when Our *Establiſh'd Church* is so *remote* from the *Errors* and *Idolatries* of *Popery*; nor less really *Excellent* in its own *Frame* and *Constitution*; and when it ought indeed to be so great a thing that should cause a *Religious Separation*, as appears from *Matth. 23. 2, 3.* when lastly the *Injunctions* in *Scripture* are so earnest, and repeated, as for the *Peace* and *Unity*, so *against* the *Divisions* of the Church of God, even where matters did not proceed so far as to any *Actual Separation*; in which Case we may easily imagine, how much the *Zeal* of the Apostle would have been

been redoubled ; as we find actually it was, *Gal. 2. 11, &c.*

But this is no place for Arguing or Dispute ; nor do I any ways intend it : If that would do the work, it hath been done sufficiently : But something much *Better* (*viz. the Holy Spirit of God ; or the Fruits of it, true Christian Judgment and Temper*) must put an end to the *Breaches* of the *Church*. I wonder not so much at the *Common People* (for these, all the World knows, are very easily mis-led) but at those chiefly that are of *greater Knowledge* : And I should do it much more ; but that I consider, how much the *Errors, Passions, Interests, Peculiarities, and Prejudices* of Men are *Various and unaccountable* here in this Life.

But having represented thus the Sense of the *Doctor* on *One* hand, I must also be so just as to do it on the *Other*. He was not for either *Rancour* or *Persecution*. He thought, that all Persons *making Conscience* of their ways, and that were themselves *Peaceable*, and for granting of a *Liberty* unto *Others*, ought not to be severely us'd or prosecuted ; but *born with* as befits *Weak Members*, till God shall give a *greater Light*. The *fierce and rigid, the factious, formal, or the hypocritical*, he greatly dislik'd on all Sides ; as lying (in their manners and degrees, wherever to be found) in the *Gall of Bitterness* and *Bond of Iniquity*. This, it is well known, was his avow'd Principle ; and I need not to speak farther

Advertisement
before Cited.

farther of it; but shall only subjoin his own Conclusion upon these Matters in the Place that hath been already more than once Cited; such as, considering the Season when it was first written, may shew his just Temper as to these Points in all Times and Postures whatsoever.

“ And verily this *Fanatical* Distemper
“ is so *Heinous* and *Abominable*, that they
“ that are on the *right* Side, ought to take
“ heed how in the least Shew they imitate
“ it: For a Man may be *Factionously* affected
“ in a *Right* Cause; and bear an over-
“ proportionated Zeal for things of Small-
“ er Concern, out of an over-heighten’d A-
“ nimosity against the present Sects, to the
“ *Hazarding* the quiet Settlement of the
“ *Whole*. And if any one be *so affected*,
“ I appeal to the *Sober*, if he may not
“ justly be reputed to play the *Sectarian*,
“ though it be *against* the *Sectaries*. No
“ such *Cure* for our Breaches and Wounds,
“ as the most profound *Humility* in all
“ Parties, and unfeign’d Mutual Love and
“ *Charity*. Of which *Virtues* or *Graces*
“ whosoever is found destitute, let him
“ call himself (of whatever Denomination)
“ *Christian*, as loud as he please, he hath
“ really in him not one Spark of *Saving*
“ *Christianity*.

Pref. to Tetract.
Anti-Astrol.
&c.

In short, *He was always of the Church of England, never Communicating* (as he expressly tells us) *with any Other Church besides*. And I know not whether I should add here a little Passage by the by; viz.
That

That the *Doctor* Observing Our Churches, at the *Hours* of Prayer, to be almost empty, and to have only perhaps in them a few Old Women, and sometimes more Dogs than Christians, he said with a sensible Emotion, *That he believ'd GOD would not bear long with it.* Which may deserve to be considered, and that with some Seriousness, by too great a Number of its profess'd Members; and even many such as pretend perhaps to a more than Ordinary Zeal and Concern for it. But to proceed.

REFORMED Christendom he look'd upon in the gross as the Kingdom of God, in Opposition to the Papacy, or that of Antichrist. He had a high Sense therefore, as was before hinted, of their Agreement amongst themselves in Worship, if possible, as well as Doctrine; and in an External Frame so far as may be Necessary, as well as in their Outward Professions of Faith; of their exhibiting unto all the same unexceptionable Pattern (as he speaks) of Antiquity. And if this cannot yet be, that they would at least join in a Sincere mutual Love and Amity; and in a most Cordial Concern for one another; and by this most Christian Band, as also by the greatest Prudence that may be, hold close together against the Artifices and the Strength of the Common Adversary; Whose Polity I look upon as the assur'd grand Seat of Corruption and Apostasy in the Church of God.

His Sense of the Reformation; and of the Church of Rome.

Dial. 4th and 5th.

Preface to Expos. on Dan. &c.

See Preface
to *Myst. of*
Iniq.

See *Myst. of I-*
niquity; or
the true *Idea*
of *Antichri-*
stianism.

The Truth is, there was no Person whatever, that had a *truer* Sense of the deep *Errors* and *Idolatries* of *Romanism*, than he himself had; a greater *Zeal* and *Abhorrence* against the fix'd *Frauds* and *Cruelties* of it; the most *Barbarous Corruptions*, and wretched *Sanguinary Persecutions* of that *Apostatiz'd Church*; or that in livelier *Colours* hath *Pictur'd* and represented these to the *World*; and yet without all *Bitterness*, *Personal Malevolence*, or *Superstition* of *Temper* whatsoever: No Man wishing better to the *Church* in general, or even *Romanists* in particular, and especially unto private and well-meaning *Members*, than he did: *Professing solemnly to take as little Pleasure in finding these Antichristian Characters amongst 'em, as in the Discovery of so many Plague-Tokens upon the Bodies of his dearest Friends and Relations.* But as to their *Church at large*, or *Establish'd Constitution*, he look'd upon it no otherwise than as the *Grand Mystery of Iniquity*, or *Secret working of Satan*, and yet at the same time in a way of palpable *Opposition to the Great Mystery of Godliness*: And he hath in some Sense, but too fully and expressly made it out, in a learned and most elaborate *Treatise* writ for that Purpose.

These things also, with the most *Learned Mr. MEDE*, and many Others, he conceiv'd, in the deepest and most *Tragical Figures*, to lie delineated in the *Visions* and *Prophecies* of *Scripture*; and particularly in those of *Daniel* and the *Apocalypse*: While
the

the *Reformation* (both according unto *these* and the *plainest Scriptures*) is the emerging Part of the Church of God from under such a Deluge of Error and Wickedness; and such as he fully hoped (and I trust we may all do so) will, after all its present Difficulties or Defects, be very exceedingly improv'd, and no less gloriously consummated in due time. And from hence he exhorted them with so much the greater Earnestness *to think the most Candidly* (as before) of one another; *to avoid all inordinate Prejudices or Disgusts*; *to improve in the Ways of Truth and Righteousness*; and *to stand compacted*, (as was said,) by a mutual *Sympathy* against the so great Cunning, and no less dangerous *Power and Apostasies* of the *Enemy*.

As *the rest* of the *Reformation* cannot subsist well without *our selves*; so neither can *we* without *them*: And take it at home, or abroad, *A Kingdom divided against itself cannot stand*. And if ye bite and devour One another, (slight, hate, and weaken one another) *take heed that ye be not consumed one of another*: Or however, by the watchful and devouring Adversary.

And 'tis in many Places of his *Writings*, that he reminds the *Reform'd Churches* of the Severe *Threatnings* that lye against them in *Scripture* for their *Hatred* and *Contentions*, their *Prophaneness*, *Divisions*, *Formalities*, and the like. And they have, God knows, been as severely executed in these

our own days, (to say nothing of any others) upon many of them.

Thus the *Doctor* bewail'd the *Differences* of the *Protestant Churches*; their *Shortness* and *Imperfections*, and the Want of a greater *Charity* amongst them. In a Letter to a worthy and learned Foreigner, he wishes, that the *Quinquarticular* Points were all reduc'd to this *One*; viz. *That None shall be sav'd without Sincere Obedience*. And in another he earnestly declares for a perfect *Concord amongst the Reform'd*; and that their *Contests* may be left to fall of themselves.

B. 10 Ch. 14. I shall end this with a Passage he hath in common for all Sides in his *Mystery of Godliness*. “And therefore for Men to be affected timorously and meticulously in these things, it is a Sign they understand not the *Royal Law* of *Christian Liberty*; and commit that which is the Main included in *Δεισιδαιμονία*, or *Superstition*, in that they fancy to themselves a Pettish and Captious Deity. Whence it is manifest, that the over-careful Using, or Scrupulously Omitting of indifferent Ceremonies, as also over-much Sollicitude in the rejecting and embracing of *useless* and *uncertain Opinions*, is no Commendable *Worship* or *Service*; but rather an implicit Reproach of the *Holy Godhead* they profess to adore. And it is Observable, that these are the very *Last Lines* of that his *Excellent Work*.

AS to the *World* at large ; He could not but be much concern'd to see its Face and Condition, what it is to this very day ; and more particularly rest amaz'd (as must any Serious and Considerate Person) to observe the Posture of things even within the Pale of *Christendom* it self: In what a State of *Vice, Madness, and Confusion*, the *Whole* in so great a measure lies ; and to what a high Degree, the very *End* of *Nature*, and *Design* of the *Gospel*, is destroyed or subverted amongst Men: What *Judaism* and *Turcism*, what *Heathenism* and *Barbarism*, what *War, Rapine, Violence, and Bloodshed*, what *Pride, Lust, Covetousness and Ambition*, what *Atheism* and *Infidelity*, what *Fraud* and *Injustice, Oppressions and Persecutions*, what *Looseness, Deadness, Profaneness and Uncharitableness*, Possesseth and Overflows the *Globe* of the *Earth*.

Mr. *Baxter*, I remember, hath observ'd, that 'tis a very hard Question, whether this *Earth* and the *Air* about it, be not the very *Place of Hell*. " When (saith he) you consider, that the Devils are cast down from *Heaven*, and yet that they dwell and rule in the *Air*, and compass the *Earth*, and tempt the Wicked, and work in the Children of Disobedience, Eph. 2. 1, 2. Job, 1. 2. 2 Tim. 2. 26. And that Satan is call'd the God and Prince of this *World*, Job. 12. 31, &c. And he needed not, I think, as he seems to do, have made the least Scruple, but that it will be the *Place of Final Execution* at the Last

N

Day,

*His Sense of
the Wildness
and Confusi-
ons of the
World.*

*Life of Faith,
Ch. 24.*

Day, as well as it is that of their Imprisonment and Abode in the mean time.

Sadduc. Tri-
umph. Contin.
of the Coll.
P. 37.

The *Doctor* hath likewise intimated, *That he had a long time thought it, and not a few times said it; that there are as errant Fools out of the Body, as in the Body: And he wishes, there were not as errant Devils in the Body, as out of it.* But he well adds in a Place I have seen, *That he dares avow to all the World, that the Devil Incarnate, or not Incarnate, is both Knave and Fool.*

And truly what Boldness soever such Strokes as these may seem to have in them, yet Certain it is, that the State of this *Lower World* hitherto hath been both very *Wicked* and very *Calamitous*; and must at least bid fair for the making it a Part *ad-jacent* unto *Hell*, and, as it were, the *Suburbs* of it. To be sure, as I said, the Condition of the *Church* it self is most strangely *Contrary* to the Dispensation of the *Gospel*; or to that of the *Kingdom of God* in the World. Infomuch that the *Doctor* useth these deep and very vehement Terms in his speaking of it. “ And lastly, while I contemplate the
“ universal Face of *Christendom*, what a
“ *Den of Thieves and Murderers* it is be-
“ come; what a *Region of Robbers and Op-*
“ *pressors*; what a *Stye of Epicures*; what
“ a *Wilderness of Atheism and Profaneness*,
“ in a manner wholly inhabited by *Satyrs*
“ and *Savage Beasts*; when I consider with-
“ in my self how generally Men live, as
“ if there was nothing to come after this
“ Life, &c.

Myst. of Godl.
B. 6. Ch. 19.

I cut it off here, because the whole is too long to be transcrib'd; but you see the *Characters*, that in a deep Fit of *Seriousness*, he was mov'd in his *Zeal* to bestow upon the *World*. Not but that he had a Sense of the *brighter* Side of it, and of the better dispos'd Persons to be found in it at the same time: But the Enormous Scene of things (as they are apt indeed, in a more universal View of them, publickly to appear) transported him into *these* more *general* Expressions.

There is one Place more also so Lively and Significant, that though I have a due Sense of my *Reader's Patience*, yet I cannot forbear the Inserting some Part of it.

“ And if there was nothing more than
 “ *this* (though this be ill enough) the Scene
 “ would seem only *Comical* in Compa-
 “ rison: But at last the *Ape* cuts its own
 “ Throat with the Shoe-maker's Knife; and
 “ *Christendom* lies tumbling and wallowing,
 “ I know not for how many Ages toge-
 “ ther, in its own Blood. The reason of
 “ which is, that in this long Bustle for,
 “ and Ostentation of an *External Religion*,
 “ the *inward Life* and *Spirit of Christianity*,
 “ which consists in *Humility, Charity, and*
 “ *Purity*, is left out; and Pride and Co-
 “ vetousness are the First Movers in all our
 “ Actions, &c.

And thus also in Conversation he would say, *That if GOD were not Omnipotent as well as Omnipotent, he could not govern the World.*

The Life of the Learned

And again, *That he knew not what to make of Providence, but by looking upon this World as a sort of Bedlam.* Which minds me of a Story I have heard of One enquiring the way to *Bedlam*: To which the Other reply'd; *If you mean Great Bedlam, you are now in it; but if you mean Little Bedlam, that is the way to it.*

Amongst us, he said another time, we made up the Scene: Meaning the confus'd medley of Men, and of Affairs on this Earth. *He himself, he said, was unus è multis, one of the vast Numbers that are concerned in it; and that was to act his Part among the rest.* And again, *That the untoward Genius of Men, defeating the various and wise Methods us'd to reform them, Puzzled Providence.* He meant that Part of it which is managed by the *Ministring Spirits.*

His Sense and Hope of the Better Times that are to come

ALL which Things made him still to look but so much the more Earnestly after those *Better Times* that are expected to come. For the Clearing up of which, both as to the *Description* and *Demonstration* of them, the *Doctor*, as for many Other things, is likewise singularly *Eminent*. But I can only give you some few brief Touches upon this Great Head of Discourse here.

Myst. of Godl.

B. 3. Ch. 14.

“ Thus (*saith he*) hath it pleas'd that
 “ ever watchful Eye of Providence to con-
 “ nive, as it were, a while at this *Pagan*
 “ *Christianism*, as well as he did in former
 “ Ages at the *Antient Paganism*. But assu-
 “ redly

“redly it will be *better* ; and All the
 “glorious *Predictions* of the Prophets con-
 “cerning *Christ*, even in *this* World, will
 “not end in so Tedious a Scene, where
 “there is so *little* Good, and such a *Flood*
 “of Filth and Evil.

“But the Spirit of the Lord will blow
 “upon these *dry Bones*, and actuate this
 “*External* Form of *Religion* with Life and
 “Power ; and the Scales will fall off from
 “her Eyes, and that Load of Scurf and asci-
 “titious Foulness will fall from her Skin,
 “and her Flesh shall be as of a tender Child,
 “and she shall grow strong, healthful, and
 “irreprehensibly lovely to look upon.
 “When these things come to pass, the *Di-*
 “*vine Life* will be in her *Highest Triumph*,
 “or *Exultation* upon Earth. And this *Ex-*
 “*cellent* State of the *Church* will continue
 “for a very Considerable time. But the Wick-
 “ed shall again assault the Just ; and *Christ* vi-
 “sibly returning to Judgment shall decide
 “the Controversy.

In the next Paragraph he breaks out into
 a very High and no less Just *Encomium* upon
 that *Great Writer*, and (as he well call'd him)
incomparable Interpreter of Prophecies, Mr. *Joseph*
Mede ; and then proceeds thus : “ Upon
 “whose account I am not ashamed to pro-
 “fess, that I think it Clear, both out of *Da-*
 “*niel* and the *Apocalypse*, that the Scene of
 “things in *Christendom* will be in due time
 “very much changed ; and that for the
 “better.

And if any Person desires more particularly to know the *Grounds* of this so *Glorious Hope* and *Belief*, he may meet at large with them, as in the *Doctor's Expositions*, so in the *Last* more especially of the *Divine Dialogues*, where he purposely treats of this Matter. But that no one may mistake it, or have any Fabulous and *Chilistick* Dreams or Affrights concerning it; I shall go on to give a Glance at the *Chief State* and *Happiness* of the Times we speak of, from some farther Passages in his Writings.

Pref. to Myst.
of Godl.

“ But the *true Happiness* of those Days
 “ is not to be measur'd by Formalities or
 “ Opinions; but by a more corroborated
 “ Faith in *Christ* and his Promises, by De-
 “ votion unfeign'd, by Purity of Heart,
 “ and Innocency of Life, by Faithfulness,
 “ by Common Charity, by Comfortable
 “ Provisions for the Poor, by Chearful O-
 “ bedience to our Superiors, and abun-
 “ dance of Kindness and discreet Condes-
 “ censions One to another, by unspotted
 “ Righteousness, and an unshaken Peace,
 “ by the removal of every unjust Yoke,
 “ by mutual Forbearance, and bearing up
 “ One another as living Stones of that
 “ Temple, where there is not to be heard
 “ the Noise of either Ax or Hammer, no
 “ Squable or Clamour about Forms or O-
 “ pinions, but a peaceable Study and En-
 “ deavour of provoking One another to Love
 “ and good Works.

The Tempers, and the Judgments of Men will be so well amended by that time, as to have no Feuds, or unchristian Contentions about these things; but they will more peaceably settle upon all that is either *Necessary* or *Expedient* in the Church.

And we are to take withal into this Description, how vastly the Church will be enlarg'd *then* over the Nations of the Earth beyond what it is at present: When *the Mountain of the Lord's House shall in these last Days* (after the fullest manner) *be establish'd in the Top of the Mountains, and shall be exalted above the Hills* (or, above all the Governments and Principalities of the World, lesser and greater) *and all Nations shall flow unto it.*

Isa. 2. 2.

“ *Contentions* (saith he) about *Opinions* Myst of God
 “ shall then cease; they being priz'd only B. 10. Ch. 9.
 “ by the Pride and Curiosity of the Natu-
 “ ral Man: And all the goodly Invention-
 “ ons of nice *Theologers* shall then cease:
 “ And all the foolish and perplexing Ar-
 “ guments of the Disputatious Schools
 “ shall be laid aside; and the *Gospel* alone
 “ shall be exalted in that Day. And yet
 it will be accompanied with the greatest,
 and truest Knowledge, and that of all Sorts,
 that this Life is capable of.

And this may suffice (and alone suffice) for the Notion of the *Millennium*; and we may see by it what a Bugbear we are afraid of.

*His Candour
towards the
more Consci-
entious In-
fidels.*

*Myst. of Godl.
B. 10. Ch. 1.*

Acts 4. 12.

I THINK, I shall now do well to Observe his *Candour*, the mean while, towards those that are yet out of the Church: And how that Our high *Appretiation and Value of the Gospel* is not (as he speaks) best express'd by a mere vilifying and reproaching all Other Religions; in damning the very Best and most Conscientious Turks, Jews, and Pagans to the Pit of Hell; and then to double-lock the Door upon them, or to stand there to watch with long Poles, to beat them down again, if any of them should offer to Emerge, and Endeavour to crawl out. He thought it sufficient to say, "That None shall be sav'd but by
" Vertue of that Truth which is Compre-
" hended in the Gospel; that is, before
" they come under that One Head of the
" Church, which is Christ Jesus; there be-
" ing no other Name under Heaven given
" among Men, whereby they must be saved, as
" the Apostle hath declar'd. But how the
" Conscientious Jews, Pagans, and Turks,
" that seem'd not to die Christians, may
" be gather'd to this Head, it will be a be-
" coming Piece of Modesty in us to pro-
" fess our Ignorance. And he adds after-
wards; That we are rather to admit and commend what is Laudable and Praise-worthy in any of them; According to what he speaks, *Dial. 1. n. 2.* "Wherefore those
" that are the truest Lovers of God, must
" be friendly and lovingly dispos'd to-
" wards all his Appearances; and bid a
" kind welcome to the First Dawnings of
" that Diviner Light.

FOR what concerns *Government* ; He *His Sense of*
 thought it exceeding Happy, when the *Government ;*
 People willingly obey'd, and Princes *and Carriage*
 sought sincerely the Welfare of the People. *in the Late*
 But considering the untoward State of the *times,*
 World, or the great Difficulties, and
 strong and various Factions, as well as
 Other Temptations, they are for the most
 part expos'd to, he thought that even *Sadducism.*
 those Princes, and great *Ministers of State,* *Triumph. Ad-*
 that rule tolerably well, may be judg'd in *vert. on Mr.*
 reality to do it exceeding well, and are *Gl. Letter.*
 worthy of all Loyal Affection and Honour.

“ How Highly (*adds he*) then are those
 “ Princes to be honour'd, and sincerely
 “ lov'd, that rule well, and have a real
 “ tender regard to the Peace and Welfare of
 “ All their Subjects! And he frequently
 inculcates in his Writings (as is certainly
 most becoming a Wise and Good Man) a
 very High Obedience and Submission to Gover-
 nors.

As of all Sorts of Governments he judg'd
Monarchy the Best ; so he had a particu-
 lar Esteem for the Excellency of *Our own.*
 He was for *this* in the State, as for *Episco-*
pacy in the Church ; and thought that we
 had great reason to bless God heartily for
 the Advantages of *both* ; and to be indeed
 more Sensible of the Happiness we enjoy
 by them, than over-many of us are found
 to be. He had, in short, true and just *Idea's*
 as to all these Matters.

He

*But true Religion, sprung from God above,
Is like her Fountain, full of Charity,
Embracing all things with a tender Love ;
Full of good will and meek Expectancy ;
Full of true Justice, and sure Verity
In Heart and Voice ; free, large, even infinite ;
Not wedg'd in strait Particularity,
But grasping all in her vast active Spright :
Bright Lamp of God ! that Men would Joy in thy
pure Light.*

And if in a Single Place there is any thing Exceptionable to be found, besides his *Youth* ; it was, I dare say, but to reflect upon empty Pomp and Ceremony, when it is *merely* Such, or *over-priz'd* and *affected* ; but not in the least, otherwise, to cast a Slight upon any thing that is truly *Venerable* ; and which he himself makes to be sufficiently so in *Other* Places. Nay, he hath therefore in *this* very Book *Apologiz'd* for himself, in a larger Sense, in that *Pre-face* of his upon the Last Edition of his *Poems* in these Words. Pag. 3.

“ But I am so sensible of that sober Pre-
“ cept in *Josephus*, Μηδεις Βλασφημειτω ες
“ αλλαι πόλεις νομιζουσι Θεους, that I would be
“ very loth to be so far mistaken, as to
“ be thought a Censurer or Contemner of
“ Other Mens Religions or Opinions, if
“ they serve God in them in the *Simpli-*
“ *city* and *Sincerity* of their Hearts ; and
“ have some more pretious *Substratum*
“ within than inveterate Custom, or Na-
“ tural Complexion. All that I mean is
“ this ;

“ this ; That neither eager promoting of
 “ Opinion or Ceremony, nor the earnest
 “ Opposing of the same, nor not the Acute-
 “ nefs of Reason, nor yet a strong if na-
 “ ked Conceit, that we have the *Spirit of*
 “ *God*, can excuse a Man from being in any
 “ better Condition than in the Land of
 “ Brutes, or in the mere *Animal Na-*
 “ *ture*.

And a little after thus. “ But it would
 “ prevent a great deal of Blood and Bitter-
 “ nefs in the *Christian* World, if we re-
 “ ferv’d the Strength and Flower of our
 “ Zeal for the *undoubted Truth* of God,
 “ and his *Immutable Righteousness* ; and
 “ were more mildly and moderately affe-
 “ cted concerning the *Traditions* and *Deter-*
 “ *minations* of the *Elders*.

In his Reply to *Eugenius* he writes thus.

Pref. to the
 Reader.

“ If I be a *Precisian*, as *Eugenius* would
 “ have me, it must be from hence, that I
 “ precisely keep my self to the naked Truth
 “ of *Christianity*. And afterwards in the
 Words following. “ If this be to be a

Sect. 11:

“ *Puritan*, *Eugenius*, I am a *Puritan*: But
 “ I must tell thee, that by how much more
 “ a Man precisely takes this way, the more
 “ *Independent* he will prove. But if thou
 “ meanest by either *Puritan* or *Indepen-*
 “ *dent*, one in the Second Dispensation, I
 “ should dissemble in the Presence of Hea-
 “ ven, if I shoul dnot say I am above them ;
 “ as I am above all Sects whatsoever as
 “ *Sects*: For I am a true and free *Christian* ;
 “ and what I write and speak, is for the

“ In-

“ Interest of *Christ*, and in behalf of the
 “ *Life* of the *Lamb* which is despis’d —
 “ Wherefore, *Eugenius*, thou dost very un-
 “ skilfully in endeavouring to tumble me
 “ off from the *Independents*, to cast me
 “ amongst the *Puritans*, as thou call’st
 “ them: For it is not in thy Power to cast
 “ me so low as any *Sect* whatsoever: God
 “ hath placed me in a Dispensation above
 “ them; and wilt thou throw me down?
 “ No, *Eugenius*, I shine upon them both as
 “ the Sun in the Firmament; &c. Such
 was the Strain and Freedom of his Pen,
 as we also before heard, in *those* Days.

For some of the First Fights in our late
 Deplorable Wars, He *continued* (as he told
 a Friend) *more Still and Patient*; hoping
 that at length some Happy End might be
 put to them: But they continuing and in-
 creasing, and things going on but worse
 and worse, upon the News of some fore
 Battle, his Passive Melancholiz’d Spirit,
 able no longer to contain, *sat it self down,*
and with Tears bewail’d the Evils and Miseries
of his Native Country.

When the *Old Fellows* that were *Royalists*,
 were ejected from their Colleges in *Oxford*,
 and *New ones* thereupon put into their
 rooms, there happen’d this *witty Dream* and
 Passage to him. He dream’t one Night,
 that he was standing in the Street over a-
 gainst *Emmanuel College* in his own Univer-
 sity; and there the Sun shining bright upon
 it, made these *two Verses* on the *University*
of Oxford.

OXONIO *dederat Bos Nomen ; Adultus*
Adulto :
Jam Pueraſcenti Nomina dat Vitulus.

To this Senſe, ſo far as I can render it.

To OXFORD *once an Ox gave Name, full*
grown ;
Thus chang'd, GALSFORD for Name it
now muſt own.

There was, it ſeems, ſome Perſon he was acquainted with in thoſe Days, that thought of doing very great things in them ; and of ſome excellent Order and Reformation by degrees, that was like to be effected : To whom, on a Time, he pleaſantly ſaid ; *You think now to make rare Muſick with this your Inſtrument ; when your Bow, Strings, and Fiddle, are all of them piteouſly beſoul'd.* And at another time ; *That he had a rare Scheme of things in his Head, or a curious Representation of ſomething in his Brain ; but had nothing after all but a Cow-Clot to draw it in.*

He hath been heard to obſerve, how a Government would ſometimes ſtretch Perſons for their Uſe and Service as if they were upon Tenter-Hooks. And upon a certain Party, that was not ſo deſerving, his getting great Preferments, he ſaid, *That ſome Men were like Crows with their Eyes out ; who fly ſtill higher and higher, till at laſt they drop down dead.* And at another time, *That ſome ran*
to

to Preferment as Rats do to Rats-bane ; and swell, and die.

I will here take Notice, That he twice said to a certain Person, some few Years before he Died ; *That something had got into our Body Politick, and made it move as awkwardly as if something were got into the Natural Body, and forc'd every thing against the Natural motions of it.*

I have this only now to add ; That as to himself, he seem'd to take the *Caution* that was given to *Socrates*, who is said to have been warned by his *Genius* against meddling with the *Common-wealth*. And he would say at times, *That Archimedes like, he was so busie in his Chamber, with his Pen and Lines, as not to mind much the Bustles and Affairs of the World that were without* (Or to that Purpose) Though, in a general way, there was none that understood them better than himself.

IN his Younger Days he took Pupils ; and approv'd himself a *Skilful* and *Faithful* Person, in *that* Capacity as well as Others. His deep Thoughtfulness did not take him off from all that due Care that was any way requisite for the Discharge of so great a Trust. He had Some of very Great Quality that were put into his Hands. And I have seen by Various Letters that have pass'd (as particularly between the Lord Radnor and himself) as well the Diligence as Fidelity, that in all respects he was wont to use in this Affair. And a very Sober

His Faithfulness as a Tutor

ber Person, and *quondam* Pupil of his, told me, what *Pains* he would take with those under him; and amongst Other things, what Excellent Lectures he would deliver to them of *Piety* and *Instruction*, from the Chapter that was read on Nights in his Chamber. And these things, with the like, have also more than once been confirm'd to me from Others.

He had one *Heroine* Pupil, as I may call her at a distance, of an extraordinary Nature; the Lady Viscountess *Conway*, whom he always mentions with a Particular Respect. She was Sister to Sir. *John Finch*, some time the Embassadour from this Crown at the *Ottoman* Port; an Early Pupil of the Doctor's himself; and one also that was of equal both *Honour* and *Accomplishments*; and who always retain'd a very *High Veneration* for the Person and *Writings* of the Doctor. He lies interr'd, with his great Friend, and noted Companion, Sir *Thomas Bains*, another Pupil of the Doctor's, in the Chapel of *Christ's College* in *Cambridge*; and the *Inscription* upon the Monument that serves for Both of them was written by their Tutor.

The Lady
Conway

mention'd;
With some Re-
marks on the
Quakers.

THE Lady *Conway*, formerly Mrs. *Anne Finch*, was of Incomparable Parts and Endowments (there seems indeed a very great Mixture of *Nobleness* and *Ingenuity* in the Name and Blood at this day) between this Excellent Person and the Doctor there was, from first to last, a very High Friendship.

He

He gives a great Character of her in an *Epistle Dedicatory* before his *Antidote against Atheism*. And I have heard him say ; That he scarce ever met with any Person, Man or Woman, of better Natural Parts than the Lady Conway. She was *Mistress*, as I must express it, of the Highest Theories, whether of *Philosophy* or *Religion* ; and had, on all accounts, an extraordinary Value and Respect for the *Doctor* : I have seen abundance of *Letters*, that are *Testimonies* of it. (And so also not a few from my Lord himself, expressive of the greatest Kindness and Esteem : And he professeth in One to keep every thing of the *Doctor's* with as much *Reverence* as if it was *Socrates* his.) And as she always wrote a very Clear Style ; so would she argue sometimes, or put to him the Deepest and Noblest *Queries* imaginable.

This *Incomparable Person* (as he was wont to call her) had the Misfortune to be exercis'd, from her very Youth, with great *Pains* and *Disorders* in her *Head*. Few have been afflicted in so Severe and Durable a manner as her self was : Which yet She bore with admirable *Christian Patience* and *Piety*. Though it is not improbable, but these so terrible Fits, which oppress'd and clouded her so much, might dispose her by degrees to a greater Inclineness towards some Persons, than her own free *Reason*, and entire Value for the *Doctor*, would otherwise have permitted : Which yet he imputed to the Height of her *Virtue* ; and

O

said,

said, *It was the Greatness of her Mind that betray'd her to it; Who looking upon some Pretensions of the Quakers to be very Excellent (and these imposing upon her Judgment) all the External Considerations of her Quality, and the World, avail'd nothing with her for the hindring of those Regards which she shew'd towards them.*

In the mean time, this gave an *Occasion* to the *Doctor* to be personally concern'd with Several of the most Considerable of them; and to make most Useful *Remarks* upon some of their *Writings*; such as possibly some time may see the Light. And he hath not been perhaps a Small Instrument, in clearing up many Persons of *that Sect* into a more explicit Profession, as to some Main Points of our *Common Christianity*, than otherwise might have been: Such as the *Divine Providence* hath of late made new and extraordinary Attempts for the awakening of them to; and so, in all respects, for the reducing them to a Sober Sense of things; however, they seem yet in a stiff resolute way to set and harden themselves against it; and, as a strong Fort, to please and pride themselves not a little, in being able to hold out against such Powerful Batteries, as have been laid against them. But some Persons can look up, it seems, to the *Sun* and *Moon* in the Firmament, and say, they discern them not: Which is plainly the Case of this very *Sect* (to mention no other Instances) in the Sacrament of *Baptism*, and of the *Lord's Supper*. But they would do

do well to remember the *Wo* that is denounc'd against such as *take counsel, but not of God*; and that *cover with a Covering, but not of his Spirit*, *Isai. 30. 1.* And those Words, *Chap. 28. 20.* *For the Bed is shorter than that a Man can stretch himself on it, and the Covering narrower than that he can wrap himself in it.*

It may be thought by many Strange, That so Wise a Person, and such a great Friend and Admirer of the *Doctor*, as this Lady *Conway*, should have at last that Opinion of the *Quakers*, She is known to have had: And some possibly may be Curious to understand how it was resented by the *Doctor*; and what he did to preserve her from the Infection.

For the *First* Particular; I cannot but think what I intimated to be true; That however her Understanding might be Quick and Sound in other respects, yet the severe Pains she labour'd under, and the Melancholy Circumstances she was so long in, might more, as I said, dispose her to a liking of these Persons, and their way, than otherwise we should ever have seen. And I find some Grounds to confirm me in such a Sentiment, from one of her Letters; In which She acquaints the *Doctor* (in answer, one may see, to what himself had written) that she had indeed *chang'd* some of her *Servants* for *Quakers*, and *designed* to have *another* shortly of the *same Profession*; and then adds the Words following: "For if they prove, what they
O 2 " seem

“ seem to be, Lovers of Quiet and Re-
 “ tirement, they will fit the Circumstan-
 “ ces I am in, that cannot endure any
 “ Noise, better than *Others*. And in ano-
 ther Part of the same Letter, She writes
 thus ; “ The Weight of my Affliction lies
 “ so heavy upon me, that ’tis incredible
 “ how very seldom I can endure any one
 “ in my Chamber: But I find *them* so
 “ Still, Quiet, and Serious, that the Com-
 “ pany of such, will be very Acceptable to
 “ me. And She particularly takes notice
 of the *Pressures* and *Sufferings* they had lain
 under, both *Bodily* and *Others*; and how
 that *She was much refresh’d by the Accounts of*
their Trials and Consolations: And that they
 were fitted, from the sundry and heavy *Exer-*
cises that themselves had experimented, and
 their *Patience* and *Supports* under them, to
 administer Comfort to Others in great *Di-*
stresses. And then it is to be Consider’d,
 that She had the Best and the Chiefest of
 them Occasionally to converse with her.
 (Such as R. B. W. P. G. K. &c.) The
 late Baron *Van Helmont*, Who for her
 Health sake, (being a Skillful Physician)
 liv’d long in her Family, was a Frequen-
 ter of the *Quakers* Meetings: With respect
 to whom the *Doctor* hath been particular-
 ly heard to say, That he knew as little of
 himself truly and really, as one that had ne-
 ver seen him in his Life. But ’tis not my
 Business to insist on these things. I shall
 only add, that She took the best, and not
 the worst of what she found in this People:
 As

As she tells the *Doctor* further in the Letter, *That she never was in Love with the Name of a Quaker, nor with their Rusticity; and only regarded their Principles and Practices, so far as they were Good and Christian.*

Now as to the *Doctor's* real Trouble, under this unexpected Scene at *Ragley*; it may in part be Collected from what hath been already noted: And I can farther inform the *Reader*, that it affected him so much at length, that he receiv'd the Account of it with Tears, and labour'd, all that a Faithful Friend could do, to set her right, as to her Judgment in these Matters. He both convers'd with, and wrote to *these* Persons, and made Remarks, as I said, on some of their Writings; as particularly on Mr. *Keith's Immediate Revelation*. He wrote to Mr. *Pen* a very excellent Letter concerning *Baptism* and the *Lord's Supper*, with some Other matters; which is now Publish'd. And for their great Leader (as most account of him) *George Fox* himself, he hath said to some; *That in conversing with him, he felt himself, as it were, turn'd into Brass*. So much did the Spirit, Crookedness, or Perverseness of that Person, move and offend his Mind. See also what he farther speaks of him. *Schol. in Dial. 5. Sect. 5.*

As he argued thus Occasionally with these Heads of the *Quakers*, and exercis'd his Pen both for *this Lady's*, and *their own* Benefit; so he was not wanting in his

more particular Applications to *her self*: (And great Pity it is, that the *Letters* are not to be seen, that he wrote to her on this Occasion.) But when he saw, that he could not sufficiently prevail, he was forced to desist; and leave that Great Person to enjoy in her Extremities the Company and the Ways that she most fancied.

For the *Readers* Satisfaction, I will transcribe a few more Passages, from some *Letters* that are extant, relating to the *Sense* of *this Lady*, and the *Condition* She was in.

She complained, *That her Devotion was infinitely hinder'd by her Pain; and that the very Faculties in her, which should be applied to Humility and Self-resignation, were swept away by the Violence of these Pains, as in a Storm.*

She call'd her Room, *that Dungeon-Chamber above; which yet (goes she on) will look at length more chearfully in that Dress it hath so long mourn'd for.*

She added, after many pious Expressions, *That she was in hopes not many Days before the sending of this (from her excessive Pains and Weakness) of a Release from her Terrestrial Confinement: But now (saith she) it seems Probable, that I shall yet remain Alive in my Living Tomb.*

And in another Letter she writes thus.
 “ From the redoubling of my Afflictions,
 “ the Continuedness of my great Pains,
 “ Encrease of Weakness, with new additional Distempers, I might fancy my
 “ Release not far off from those weighty
 “ Sufferings, I have groan'd under so many
 “ ny

“ ny Years: But *Life* and *Death* are in the
 “ Hands of the *Almighty*; and what *He*
 “ designs for me, I desire, I may be ena-
 “ bled to give my self up to willingly,
 “ without Murmuring; who only knows
 “ what Measure of Sufferings is most Ne-
 “ cessary for me.

And then She goes on thus. “ I think
 “ you mistook me, in what I wrote of the
 “ *Quakers*; if I rightly remember it: For
 “ I never thought, that none of the *Fa-*
 “ *milists* might turn *Quakers*, either at
 “ the first rising of them, or since; but
 “ that *G. Fox*, was never listd into *that*
 “ *Seet*, before his taking up *this Form*. I
 “ am of your Opinion, that there are ma-
 “ ny Bad People amongst them, as well as
 “ of other Professions; and do also believe,
 “ that their Converse with you, might be
 “ of good Use to them, for the Clearing
 “ up of their Understandings, and advan-
 “ cing their Progress towards the Best
 “ things; and therefore that your *Conver-*
 “ *sation* with them at *London*, might be, as
 “ you exprefs it, *Charitably intended*, like
 “ that of a Physician frequenting his Patients,
 “ for the *Encrease*, or *Confirmation* of their
 “ *Health*: But I must profess, that my *Con-*
 “ *verse* with them is, to receive Health and
 “ Refreshment from them.

“ I pray God (*saieth She further, towards*
 “ *the Close of it*) give us all a Clear Dis-
 “ cerning between *Melancholy*, *Enthusiasm*,
 “ and *true Inspiration*; that we may not
 “ be impos'd upon, to believe a Lye. The

“ great Difference of Opinion in this Point,
 “ amongst the Learned and Experienc’d,
 “ occasions much Perplexity in Minds less
 “ exercis’d, and so not so well fitted for
 “ Judging.

The Doctor hath said of her; *That She was one, that would not give up her Judgment entirely unto any.* And for her great Pains, &c. ’twas thought, *That the Pores of her Body were too little.*

See Myst. of
 Godl. B. 10.
 Ch. 13.

I shall add now, that the Doctor did long since concern himself with this People, because (especially at the first) he pitied their inward and Melancholick Wandrings; believ’d there was much Seriousness and Simplicity of Life in many of them (from which they seem of late not a little to have swerv’d) And because they profess’d *the Guidance of the Spirit*; a Noble Principle, if Soberly and Sincerely understood and pursu’d: Which made him very Desirous to bring them, if possible, into a right way; and willing to own, and commend in them, any thing that was truly *Simple and Christian*; though at the same time, with some Zeal and Vehemence, to tax and reprove the Odd and Wild things they had amongst them. And I dare boldly affirm, they will never find themselves well, and at rest, till they ripen into *his Principle of the Spirit*; and the sincere, solid, both *outward and inward* Frame of the Gospel.

I shall

I shall end this with a part of that which, as I befote intimated, he hath Anno. 1656.
long ago written concerning *this Sect* (according to the Appearance which they then made) in *Mastix* his *Letter to a private Friend*, Numb. 16.

“ But to tell you my Opinion of that *Sect*,
“ which are call’d *Quakers*; Though I must
“ allow, that there may be *Some* amongst
“ them *good* and *sincere-hearted* Men, and
“ (it may be) nearer to the *Purity* of
“ *Christianity*, for the *Life* and *Power* of it,
“ than many Others; yet I am well as-
“ sur’d, that the *Generality* of them are
“ *prodigiously Melancholy*, and some few per-
“ haps *possessed with the Devil*. And I con-
“ ceive, that *he* doth work more cun-
“ ningly and despitefully against the *King-*
“ *dom of Christ* in *that Sect*, than in any
“ *Open Sect*, that hath appear’d in these
“ *Latter times*. For they intermingling
“ so great *Severity*, and *Conspicuous Signs*
“ of *Mortification*, the keeping close to
“ the *Light within*, and the not offending,
“ in the least manner, the *Dictates* of our
“ *Consciences*, but to walk evenly and sincere-
“ ly before God and Men: They intermin-
“ gling, I say, these *wholesome* things with
“ what is so *abominable* and *dangerous*, viz.
“ the *flighting* of the *History of Christ*; and
“ making a mere *Allegory* of it; thereby
“ voiding all that *Wisdom* of God, that
“ is contain’d in the *Mystery of Christia-*
“ *nity*, as it refers to the very *Person* of
“ *Christ*; this, I say, cannot proceed from
“ any

“ any thing so likely, as from the Craft
 “ and watchful Malice of *Lucifer*, who
 “ undoubtedly envies *Christ* his Throne,
 “ both in *Heaven* and *Earth*; and there-
 “ fore would bring one of these two
 “ Mischiefs upon his *Church*; that is, either
 “ the flurring the *Person* of our Saviour,
 “ or else of *that* without which he can
 “ take no *Complacency* in his *Church*, and
 “ that is true and real *Sanctity* and *Holi-*
 “ *ness*. All which, and other weighty Ob-
 servations relating to it, he pursues far-
 ther in the *Paragraphs* following. But
 more hath been said here than was in-
 tended.

Treat. of the
 Immort. of the
 Soul, Divine
 Di. 1.; &c.

To return to that *Noble Lady* I was be-
 fore speaking of; and who was too Con-
 siderable in her *own Person* (as you will
 find presently) as well as too much con-
 cern'd in a way of *Intercourse* with the
Doctor, not to be taken notice of, with all
 the Honour that is due, in this Place: (Be-
 sides, Some of his learned Treatises are
 expresly owing to her own Desire or Insti-
 gation; as his *Conjectura Cabbalistica*, and
Philosophia Teutonicæ Censura; to speak of
 nothing else: And we have particular Obli-
 gations to *Ragley*, and its Woods, as the
Place of his Composing divers of them; at
 least in part) There was a Design once (from
 certain Hands I could mention) of Print-
 ing some *Remains* of this *Excellent Lady*:
 Upon which Occasion (for wise and good
 Reasons, though in the Name of *another*
Person) he thought fit to write the *ensuing*
Ac.

Account, by way of Preface to the Reader: The Beauty of which being not willing to break, and it setting that Personage (under all Disadvantages) in so Fine a Light, I shall give it here Entire in his own Words; presuming on the Readers rather Thanks than Patience, in my so doing.

COURTEOUS READER,

These Fragments of that incomparable Person, the Lady Vis-countess Conway, which are put into thy Hands for thine Edification; that they may neither prove an Offence to thy self, nor an Injury to the deceas'd Author, as seeming less suitable to those singular Natural Parts and Wit that God had bestow'd upon her, besides those admirable acquir'd Accomplishments in the Chiefest and Choiceest Parts of Knowledge, as well Natural as Divine; Thou art to understand, that they are only Writings abruptly and scatterdly; I may add also obscurely, written in a Paper-Book, with a Black-lead Pen, towards the latter end of her long and tedious Pains and Sicknefs; which She never had Opportunity to revise, correct, or perfect. But so Sincere and Pious a Spirit breathing in them, it was thought Fit by some to make them Publick: It being hopeful, that these broken Fragments of so Entire and Sincere a Soul, may prove the Bread of Life to as many as have an unfeign'd Hunger after true Holinefs and Righteousnefs.

*His Character
of the Lady
Conway, &c.*

Where-

Wherefore I desire thee, 'that thou would'st Candidly interpret, what in Kindness is offer'd to thee; and to admire with me the Sound Judgment and Experience of this Excellent Personage: Who abounding with that which the Natural Man sets so high a Price upon (I mean, not only Nobleness of Birth, and Greatness of Quality and Fortune in the World, and extraordinary Dearness to her nearest Relations and Friends, but) that singular Quickness and Apprehensiveness of Understanding, for the enabling her to the attaining all manner of Knowledge in Arts and Sciences; besides a marvellous Sagacity and Prudence in any Affairs of Moment, wherein her Quickness and Solidness of Judgment was surprizing, to as many as had Occasion and Opportunity to consult with her: I say, though abounding with these; yet nothing was so surprizing to the Serious, who have known her from her Youth, as that she had so timely a Sense and Relish of what is infinitely above all these things, and accordingly esteem'd it; which is the saving Knowledge of our Lord Jesus, the Knowledge of Christ in us, (that is, of his Power, Life, and Spirit in us) the Hope of Glory.

In vertue of this chiefly, if not solely, was She enabled, with that marvellous Patience, to undergo those long and tedious Pains of her Head (which after seiz'd on her Body also) which otherwise had been plainly unsupportable to Flesh and Blood. And to the Astonishment of that Party, who knew her from her Youth, and had the Honour of her Friendship,
to

to her dying Day; Though She was troubled with these Pains some Years before his Acquaintance with her, and they were growing upon her still more and more till, besides her High and Intolerable Fits or Paroxysms, She had Continuance of Pain perpetual upon her, Such as would have prov'd unsufferable Paroxysms to Others: Yet notwithstanding these great Impediments, and hard Batterie laid against her Intellectuals, her Understanding continued quick and sound, and had the greatest Facility imaginable for any, either Physicall, Metaphysicall, or Mathematical Speculations; So that She understood perfectly, not only the true System of the World, call it Copernican or Pythagorick as you will, with all the Demonstrative Arguments thereof; but all Des-cartes his Philosophy, as also all the Writings of him, who (though a Friend of Des-cartes, yet) out of Love to the Truth, hath so openly for this good while oppos'd his Errors: To say nothing of her perusing (by the Benefit of the Latin Tongue, which She acquir'd the Skill of notwithstanding these great Impediments) of both Plato and Plotinus, and of her searching into, and judiciously sifting the abstrusest Writers of Theosophy; which, that Party can testifie, was not out of any Vanity of Mind, or fond Curiosity, but it was, as it were, the genuine Food of her Natural Genius: Nor could he ever observe, while She could come abroad and Converse, that She would ever ostentate her Knowledge; or so much as make any Discovery of it, upon never so fair an Opportunity; According to that Saying,

ing,

ing, writ on the In-side of a Paper-Book She had had a long time by her, and upon Occasion gave that Party, and may well be added to her plain Parables; Ignorance is better than Pride.

And indeed these Christian Graces, that shin'd in her all along this Close pursuit of Truth and Knowledge, were so Eminent, that they might justly seem to obscure the Lustre of her other Accomplishments, with those that had Eyes to behold them, and were competent Judges of them. For whereas such Pains, so great, and so incurable (For they were so great, that nothing but the Intolerableness, could make her undergo such painful and course Remedies, worse than any Pain or Disease else could be, in any ordinary Man's Judgment; and so incurable, that they puzzled and defeated all the Attempts of all Physicians whatsoever; Galenists, Chymists, Empiricks, as well French as English; for she went into France on purpose to have her Cranium open'd (but none durst adventure on it, though they opened her Jugular Arteries) in order to the Curing her Disease: So that at last She was fain to Cease from making any more Trials. Which was the very Advice, which that Party, her Faithful Friend, gave her betimes; namely, to betake herself wholly to GOD, and to make that Noble Experiment, * whether the Consummate Health of her Soul, would not recover also, in due time, the Health of her Body. But he confess'd withal, that it seem'd Morally impossible, for any one in such Circumstances of Extremity, not to make trial of any Natural

means

* He said, I remember, this once concerning himself; That the more he applied himself to Virtue and Piety, he found his very Body the better for it.

means that might give any Hope of Relief. But it seems not without a Providence, that All means prov'd so ineffectual; that the Power of God in a Regenerate Soul might the more manifestly appear, how Victorious it is, even in the extremest Afflictions and Temptations. For, what I was a going to say, whereas such Pain, so great and intolerable) doth ordinarily empeevisb the Spirit of the afflicted, and makes their Conversation ungrateful to Others, their Minds being taken up with their own Sufferings; I can witness from these Seven or Eight Years Experience of her, and that other Party, whom I have so often mentioned, for Four times as long again, that her Conversation was always with that Meekness, Kindness, and Discretion, even to those that have not fairly, if not provokingly carried themselves towards her, in their pretended Friendship, that I cannot think of it without Admiration and Astonishment; and how Ready She was to put a good Sense upon Other Folks Actions, though Strangers, when their Credit hath been diminish'd by a Proud and Envious Tongue: And Lastly, how in the midst of her insupportable Pains and Affliction, which continued upon her to the Last; and which do naturally nail down, as it were, and fix the Mind of an Ordinary Soul, to its own Personal Concerns; how yet She bore the Care, and Provident Sollicitude, for all her Friends, and of her Nearest Relations the most; which She did, in a manner, to her very last Breath (as I can witness, that was present with her when she died) as if She had

had been appointed by God the Common Good Genius, or Tutelar Angel, of all her Friends and Relations, even while She was in the Flesh. For though her Pains encreas'd, yet her Understanding diminish'd not; and in Contradiction to that Common Aphorism, She dyed without any Fever, merely of her Pains, drawing her Breath a while as one asleep, without throatling, and with her Eyes open, and presently after giving up the Ghost. Her Antient Friend being acquainted with the Circumstances of her Death from Ragley, return'd only this short Answer. " I perceive, " and blefs God for it, that my Lady " Conway was my Lady Conway to her " Last Breath; the greatest Example of " Patience and Presence of Mind, in highest " Extremities of Pain and Affliction, that " we shall easily meet with: Scarce " any thing to be found like her, since " the Primitive times of the Church. Of her Supernatural Comforts and Refreshments after some of her greatest Agonies and Conflicts, and of her strange Prævisions of things future, I might here also make mention, but I hold it less necessary.

And these things which I have Communicated to thee, concerning our Friend, this Excellent Lady; I have not done it out of any Partial or Carnal Boastings: But that God may be glorified, and that thou mayst the more fully understand; That that Religion, that availeth any thing in the time of Distress, is not Opinion, Ceremony, Talk, or Fancy, but the Power of God in the inward Man,

Man, in *Vertue of the New Birth, or Real Regeneration, which is the true and saving Knowledge of Christ in us, the Hope of Glory.* Which *Mystery She being acquainted with from her Youth, and growing up therein; it made her such an invincible Champion, and enabled her to bear up with that Stoutness and Constancy, either against the Buffetings of Satan, or sad Incumbrances of Afflictive Nature; in which, by the Divine Power in the New Birth, She hath prov'd her self more than Conquerour.*

To the Attaining which Blessed State, if these Papers, which I have put into thy Hands, may contribute any thing, I shall much rejoice thereat: In the mean time, I desire thee, that thou would'st accept this Office of Love from,

Thine in the Truth, as it is in Jesus,

FR. MER. HELMONT.

HAVING much, I doubt not, recreated the Reader, with the Admirable Character of this Great Lady; I may now very well ob-
 Farther Indications of the Doctor's Genius and Character.
 serve, that I have given (I hope) by this a pretty full Account, in all things that I thought to be most necessary, of the Doctor himself: Nor was I willing to omit any thing that was proper, or that might make for the representing of his just Character; and especially that might Describe him in his Moral Frame and Genius to the World. And yet I am Sensible after all, that it is but a rude *Pourtraiture*, that I
 P have

have been able to draw; and this too from Strokes that are chiefly borrow'd from *Himself*: The more *Peculiar Sensations* that were still habitually in him, or the *Inward Mysteries* and *Experiences* of his Mind, are (as I said at first) more difficult to be known or represented. He affected *little* that was *Singular* to *Outward Appearance*, or rather *Nothing* at all; while his *Inward Temper* was Conscious to it self of many *Singularities* and *Excellencies* it enjoy'd. 'Twas what he profess'd indeed upon Occasion to one (if it may not be taken by a wrong handle) *That to be really wiser than others, and yet not to affect, or appear to be so, was the greatest Wisdom.*

He was exceeding much in that weighty *Dispensation* describ'd by him in the end of *Mastix* his Letter now so often Cited; where speaking of the Advantages of *Staidness* and *Gravity* beyond the Profuseness of *Mirth* and *Levity*, he concludes thus: " But the *grave* and *sad* Mind, that
 " seldom ruminates on small Matters,
 " whose Carriage being Calm and Quiet
 " to the World, yet is full of Workings
 " within, and strong Breathings after the
 " Noblest Acquisitions, doth not fail, in
 " the Conclusion, to enjoy her Content-
 " ment secretly and apart from others;
 " being fully Compensated for her *Patience*,
 " with all that *Wisdom* and *Holiness* that
 " the Spirit of God bestows on them
 " that have long waited for him. See the
 whole of this, as it there follows. And
 this

this minds me (by the way) of a Passage I have heard of him: That a Person ask'd him once, *how he did*; as thinking, by some Appearances, *he had not been well*; when he profess'd afterwards to another, *That he was at that very time full of inward Light and Joy*.

Few, I believe, were of a *Chearfuller* Spirit than himself: None of a more *deep* Felicity and Enjoyment. And he was so far from any Sourness in Temper or Religion, that he hath noted it as a sort of *Maxime* of his own in these Words; *For believe it, there is nothing more Civil, nothing more Humane, nothing more gentle and governable, than a Mature and well-grown Christian*. I confess, I think also, there are no Persons in the World have such a *Right* to be *Chearful* as the *Virtuous* and *Pious*; and it is but a just *Fruit* of so Excellent and Harmonious a Disposition, as well as a worthy *Recommendation* of *Piety* unto Others. And thus the *Doctor* himself, with all his foregoing Allays that we have heard, observes in another Place thus; “*Mirth and Chearfulness, O Sophron, are but the due Reward of Innocency of Life: Which if any where, I believe, is to be found in your manner of living; who do not quit the World out of any Hypocrisy, Sullenness, or Superstition, but out of a sincere Love of true Knowledge and Virtue*. But when this again is said, the Satisfactions of Holy and Divine Personages are for the most part silent and inward. *It is the quiet and still*

Pref. to 2 Last
Dial.

Dial. 1.
Numb. 2.

Præfat. gene-
raliss. p. 24.

still Mind (saith the *Philosopher* in his *Physicks*) *that is Wise, or Prudent.* Nor is it less the Seat of the best *Enjoyment*, as well as deepest *Contemplation* of *Divine Things.* *Crede mihi, res severa est verum Gaudium.* *Believe me* (saith the *Stoick*) *true Joy is a Serious* (or well composed) *thing.* But having touched upon this largely before, I shall conclude here with that other Passage of the *Doctor* himself; *In solâ altâ mente, & placidâ, &c.* “ In the deep and calm Mind
“ alone, in a Temper clear and serene,
“ such as is purg’d from the Dregs, and
“ devoid of the more disorderly Tumults
“ of the Body, doth true *Wisdom*, or
“ genuine *Philosophy*, as in its own proper
“ Tower, securely reside.

Letters to Mr.
Elys, p. 27.

He wrote to the very last; and had then under his Hands *Medela Mundi*, or a *Practical Treatise* which he call’d in *that Title, The Cure of the World*: Which also I suppose to be much of the same Nature, with that he speaks of to Mr. *Elys*, under the Notion of *The safe Guide*. “ If it please
“ God, that I live to finish the present
“ Task I am taken up with, it is likely
“ enough I may write such a *Practical*
“ *Treatise in English*, which I have long
“ since call’d, *The safe Guide*. But what-
“ ever becomes of me, I doubt not but
“ God will stir up those that will assist
“ his true Church, and the main Ends of
“ Religion.

This

This *Catholicon* for the World, (thus left imperfect now) if Life and a Happy Temperament had serv'd, he intended to have finish'd. But though he did not live to do this; yet we shall do well to consider, that, as a sufficient Reparation, we have his *Prescriptions* at large in his Works; if the World shall think fit to make Use of them. He was, with some others I could name, for *thrusting* them upon None; and yet he thought them not perhaps the less *Medicinal* or *Sovereign*: Nay, when he was told by one, that he had pick'd out some Chiet places in his Writings, in order to recommend them unto some Persons, and to point them to them, he seem'd not to be pleas'd so well with it; but said, *They should be left to find them out of themselves.*

I AM brought now at length to give an *An Account* of his *Death* and *Last Illness*: of his *Last* Which I shall do chiefly from one that was *Sickness* and a faithful Attender on him in it; and *Death*. who, as he ever honour'd him with a very Particular Honour, so did he *signally* shew it upon this Occasion. A very Great Person in our Church, and no less Friend to the *Doctor*, was pleas'd to say; That he never observ'd a greater Instance of *Friendship* in any Person, than in *this* Party at that Time. And to my Knowledge it was very *Extraordinary*; and no less Grateful and Serviceable to his Dear Friend the *Doctor*: Who would several times tell him; *That he was a mighty Cordial and Refreshment to him.*

him. To my self he exprefs'd how greatly he was oblig'd to him for his Company; and that he should not have known what almost to have done without him. From this *Worthy and Reverend Person*, my *Honoured Friend Dr. John Davies*, it is (I say) mainly, that I shall with all Faithfulness give the Reader an Account of that Cloud and Weakness, which after some time carried off the Doctor from this to a Better Life.

He enjoy'd in the general (though Checquer'd with some Illnesses, and what he call'd, I remember, once a *Valetudinarian State*) an excellent Habit both of Body and of Mind; as may sufficiently be collected (amongst other things) from the Nature and Frequency of his *Writings*. But for some time before his Last Sickness, he found himself to be often pretty much out of Order; and had particularly many times every 3^d or 4th Turn an intermitting Pulse; and once for Six Hours together (though he seem'd otherwise to be well, and went into the Hall) no Pulse at all. He was taken one Night after Supper very Ill in the Fellows Room, and swooned away: He complained afterwards, *That his Distemper was Wind*, but he hoped it would not carry him away in a Storm. This was about a Year before he died. And the Summer before this, for many Nights together, he felt himself in a perfect Fever: But it going off again after a few Hours, and he sleeping well the rest of the Night, and finding himself at Ease, and fit for Study
in

in the Morning, with an Appetite for his Meat, Dinner and Supper, he took no farther Notice of it.

But it had been much *Happier* in all Probability (I say not for *himself*, but for the *Church* and *Publick*) if he had given some more heed to these Friendly *Items* of *Nature*. But immoderate Studies past (not to say, and present too) the Breakings and Weaknesses of Age, with some Trouble in Affairs more than Ordinary from without (which yet could never, I am persuaded, have made that Impression upon his Mind at any other Season) meeting all together with an actual Indisposition, drew him at length into a sort of Sadness and Deficiency of Spirits: Infomuch that my Friend writing to me about that time, gave me this Account. *He seems to labour under a Divine Melancholy; from whence notwithstanding he promiseth to himself a very great Advantage in the End.* And in that same Letter again, speaking of the *Decays of Strength* he was under, he adds this upon it: *But his Mind is Vigorous within; and breaths, beyond what I can express, after GOD and Virtue.*

This was in *November* before his Death: And much to the same purpose was that which he wrote the Month following; *Our most Excellent Friend is still held in a Doubtful State, as to the Recovery of his Health: But he aspires, with an incredible Ardour of Mind, after that which is Best.* And a while after he was pleas'd to send me the ensuing Relation; *That he had been let Blood, and seem'd after it*

much better than before ; yet it had a great deal of black Melancholy in it, though other Parts of it were very Florid and Sanguine : That though before the Writing of this Letter, at his sitting down to Dinner, he look'd dispirited, yet it was also with an Appearance of approaching Health ; but before he had dined, and after Dinner, I never saw (saith he) more vigorous Emanations from him, nor the Air of his Face Stronger or Chearfuller.

Yet after all this promising Appearance, the Sun began soon to be clouded afresh ; and the dark fullen Vapours, asglad to take him at so great an Advantage, to be multiplied upon him ; till weary with struggling, this envelop'd Star yielded at length to their Force and Power ; and was carried away by them from its State here into another Region ; yet in *this* Case not to lose, but to increase (as I said) his Lustre in that New World.

As his Body had been out of Tune, for some time, so had his Mind in a sort, before his great Illness ; I speak as to that deep and Plastick sense (to use his own term) he had been under usually in Divine Matters: Inso-much that he complained on a certain time to his Friend, That he had for a long Season been in as good a Way as he could almost wish ; but he knew not, how he came to be whimm'd off from it (as his Expression was). And he noted again afterwards, how the Plastick went one way, and his Intellective another. If he was to live, he could fetch them both up together (he said) again ; but for that, he left it wholly
to

to the Will and good Providence of God. And perhaps his over-great Endeavours to do this, in the State he was in, prov'd still but the more Injurious to him. He was (if possible) for making all Vital and Unison anew (with respect, I mean, both to Body and Mind) and for the rendring of his Affections and Passions, as well as Reason and Understanding, Joyous and Divine. He took notice once, looking on his Hands, That his Body (as he express'd it) was strangely run out. His meaning, I conceive, was, Things were not so Compact and Spiritous in it as they had formerly been.

Even this Wonderful Man (saith my Friend to me, in another of his Letters) repents him of several things that are past ; and complains, that he hath not been in all things so closely united to the Will of God, as a Faithful and Perfect Servant of Christ ought to be. And he said to him another time ; That Repentance was a sweet thing. And yet it is certainly True, what he spoke to this same Person many Years before, as we have above remark'd ; That he did not remember of a long time, that he had done any thing that was really Evil. In all which, if rightly understood, there is nothing, as I conceive, either of vain Boast or of Contradiction : And there may be a Difference between the not doing things truly Sinful, and the not doing all the Good that was possible ; or that might tend to a greater Perfection.

He

He was twice (as I take it) after that first time let Blood again; and then there appear'd nothing of that black Melancholy in it: But yet still it avail'd not to a Recovery.

In June I my self saw him; and twice waited on him. He was the first time much indispos'd; as much almost, my Friend told me, as he had seen him any time of his Illness. Weaker indeed he was afterwards; but little more disorder'd. *The Calamity* (he was pleas'd to tell me) of his Condition had been exceeding great; that for many Weeks together he had liv'd almost a perpetual Pervigilium (with little or no Sleep at all) So that it was a Wonder, and the great Mercy of God to him, that he had not been perfectly Distracted. Yet that Day he walked abroad; and Prudent, Pious, and even Pleasant things would come from him.

He had a Melancholy, and some unruly Ferment of Nature about him. It was his own Reflection more than once to his Friend; That his Body was out of Order; but that as to his Mind, it was in its right Frame, and fix'd on God. He said, He thought he should have dyed Laughing; but was sensible now how much the Scene was chang'd with him; and repeated twice (as I remember) That he was as a Fish out of its Element, and that lay tumbling in the Dust of the Street. And at another time he said, That he was but the Remains of an Ordinary Man.

He

He was very Sensible of the State he was in ; and the Occasion it might give the World to discourse ; and that some possibly might be prone to make an ill Use of it to the Prejudice of his *Writings* : But then he pleasantly observ'd upon it this ; *That he had read of a Person, an excellent Mathematician, that at last came to doat ; but none (saith he) will say, that any of his former Demonstrations were ever the worse for all that.* Than which I know not what could have been said more *solidly* or *ingeniously* by any Person.

The *second* time I saw him, he was in an extraordinary Calm and Easy temper. I was expressing my Hopes to see him perfectly recover'd. He replied, *That GOD alone knew that ; to whom, through our Lord Jesus Christ, he entirely resign'd all that concern'd him ; and that there was his Anchorage, and his Rest : Not doubting of the Remission of all his Sins, through him that had dyed on the Cross for them.* To which he added, *That never any Person thirsted more after his Meat and Drink, than He, if it pleas'd God, after a Release from the Body : Professing withal, that he had deserv'd greater Afflictions from the Hands of God, than those he had met with.*

I took an Occasion to say ; That he might indeed be the willingest to die, because he seem'd to have done the great Work that God had sent him into the World for. His Answer was, *That he hoped he had not spent his Time in Vain ; and that his*
Wri-

Writings would be of Use to the Church of God, and to Mankind. It was his Expression (it seems) some Years before this; That it was to him a very great Pleasure, to think that, when he was gone out of the World, he should still converse with it by his Writings. As he added also farther at this time to myself; That it was a great Satisfaction to him, to consider that he was going to those, with whom he should be as well acquainted in a quarter of an Hour, as if he had known them many Years. And this was the Last Time I had the Honour and Happiness to see him; being much Pleas'd to leave him so Easy, and in so Hopeful a way, as I thought, of Recovery.

But the *Divine Foresight* had not decreed his Stay here. His Weakness continued, and advanced upon him. Yet as a Wise Person, both living and dying, and to add now at last to all the rest of his Pious and Prudent Reflections, he said this to his Friend towards the End of his Sickness; “ It is the frequent Trick of some of the
 “ *Romanists*, when they speak of Men that
 “ have writ more than Ordinarily against
 “ them, to give out, that they alter'd their
 “ Minds before they died: Therefore do
 “ you tell all my Friends, that I have the
 “ same Sense of the *Church of Rome*, and of
 “ all the *Great Points of Religion* now, that
 “ I had when I wrote: And farther, if
 “ any one shall pretend, that he ever heard
 “ me speak any thing that is Contrary to
 “ my Publick Writings; assure them again,
 “ They

“ They are my true Sense ; and that to them
 “ I stand.

He was not (as likewise most other Persons at that time) without a due Sense, and solicitous Foresight, of what seem'd so plainly coming on us in a late Reign. *We had a very Prudent Power* (he said) *over us.* Such was his own *Prudent* and *Cautious* Expression that he us'd to my self. And he added somewhat at that time ; *That he hoped, he should be ready for whatever it should please God to cut out for him.* But to his Faithful Friend and Attender he said more particularly, and at large, thus ; *That if he were to be called out to a Stake, he could speak little to the People in that Condition : But this* (saith he) *I think, would be sufficient ; to let them know, that my Sense, as to all Points in Controversy between us and the Church of Rome, was in my Publick Works ; and that I was there come to seal it with my Blood.* And certain it is, that a very small time before his Death, he seem'd with some Concern to express it ; *That he should not do that Service to the Truth, as to die or suffer in Testimony of it : But however, he having writ so very freely, and thereby having so much expos'd himself to it, and being ready in Mind, as he had often declared himself to be ; it might not be without its Use.*

And this reminds me now of another Passage in the *Doctor*, which he likewise spake of (and I tell it here, on Condition it may not be mis-interpreted by any) *viz.* That some time before his *Illness* (on what Occa-

Occasion I know not) he was making at a leisure time (by way of *Diversion* or *Experiment*) an *Anagram* of his Name, *Henricus Morus Cantabrigiensis*. It was falling otherwise at first ; but not hitting throughly, it settled it self at length into these significant and exact Words ; *Insignis Heros curam se curabit ?* (Why should this Eximious *Heros* be Sollicitous for himself?) Which he soon naturally interpreted as a sort of gentle Reprehension from Providence for it : As it could not also, at the same time, but serve as greatly to fortifie his Mind under it. Certain it is, as well the Character as the Sense was very highly Applicable to both the *Person* and the *Season*.

He profess'd with Tears in his Eyes ; That he had with great Sincerity offer'd what he had written to the World ; and added this afterwards, That he had spent all his Time in the State of those Words, *Quid Verum sit, & quid Bonum, quero, & rogo ; & in hoc Omnis sum* : That what is good, and what is true, were the two great things, that he had always sought and enquir'd after, and was wholly indeed taken up with them. Which is not much unlike that of *Siracides*, at large taken notice of in his *Preface* general ; and which he there affirms to be the Bent and Scope of all his Writings whatsoever ; and shews it by a particular Application to be so. “ *Quid est Homo ? &c.* What is Man, and where-
 “ to serveth he ? What is his Good, and
 “ what is his Evil ? And then he adds this ;
 “ Whoso affects Niceties, or unprofitable Cu-
 “ riosities,

Philosoph.
Vol. p. 19.

Ecclus. 18. 8.

pag. 23.

“ *riofities*, let him seek them elfewhere :
 “ What *Fruit*, or *Entertainment* this my
 “ own Garden affords, I have fufficiently
 “ by this inform’d the *Reader*.

This calls to my Remembrance a Saying of *Lactantius* ; *Primus Sapientia Gradus*, &c. The first Degree of Wiſdom is, to underſtand the things which are falſe ; the ſecond, thoſe that are true ; than which there can no greater Pleaſure appertain to Man. As Tully again hath very Heroically aſſerted ; That there was no better Gift ever yet given unto Mankind, No, nor ever ſhall be, than the Knowledge of Philoſophy. Which, if it be underſtood of the Higheſt Wiſdom and Philoſophy indeed, both Natural and Reveal’d, is moſt True and Sacred according unto that of *Philothens* in the Dialogue 1. Dialogues : For my Part, I look upon the Chriſtian Religion rightly underſtood, to be the deepeſt and choiceſt Piece of Philoſophy that is. And how much he undervalued all Other Philoſophy in compariſon of this, or when void of the Virtues and Graces of it, may at large be ſeen, Dial. 3. Numb. 3.

Demosthenes is ſaid to have griev’d at his Death, after having liv’d 107 Years, that he ſhould go out of the World, When he was but juſt beginning to grow Wiſe. The Doct̃or, on the contrary, had been long acquainted both with Natural and Divine Wiſdom ; and died Contentedly in the full, and even antient Embraces and Poſſeſſions of them : And this to that Degree, that it puts me in mind of that Notable Saying of one of the Philoſophers ; *Cum Homo*
 copu-

copulatus fuerit Intellectui per Scientiam omnium Rerum completè, tunc est Deus in Humano Corpore hospitatus. i. e. When a Man shall be join'd to *Intellect*, or *Understanding*, by a sort of Complete Knowledge of all things, then a *God* (or, as I would interpret it, an extraordinary *Heroe*) may be said to sojourn in a Human Body.

Let me conclude here with that of the *Poet*; and which, I confess, I take to be the *Doctor's* Character in a distinguishing manner:

*Felix, qui potuit Rerum cognoscere Causas;
Atq; Metus omnes, & inexorabile Fatum,
Subjecit pedibus, strepitumq; Acherontis a-
vari.*

To this Sense.

*Happy the Man, that knows the Causes deep
Of Things; and all dread Fears can under
keep;
Tread upon Death's inexorable Claws,
And slight the Roar of Acheron's rav'nous
Jaws.*

But here I have run out, I fear, unseasonably. To return to the *Doctor*, and to the Close of this Account I am giving of him; He broke out, but a short time before he Died, thus: *Doctor* (saith he) *I have marvellous things to tell you.* Sir, replied the other, *You are full, I suppose, of Divine Joy.* He answer'd with a most deep Sense, *Full.*
It

It is Pity but that Reverend Person had ask'd him a little more particularly about it; namely, what those *Marvellous Things* were: But he saw him extreme Weak; and so it pass'd over.

The Day before he died, his Nephew *Gabriel More Esq;* came to him; being sent for out of the Country by a Messenger on Purpose: Whom, though some things had pass'd that were far from being Grateful or Easy between them, (as the Publick since hath been sufficiently acquainted) he made his Sole *Executor*, and left a very large Addition of Estate to him; saluting him at his coming very affectionately, and saying, *Nephew, You are kindly Welcome.*

He said particularly to a Party some time before his Death, *that he was thoroughly reconciled to him:* And when some admir'd at his *Candour*, He replied; *There was something that drew a Man's Affections in such Cases almost whether he would or no.*

With respect to his being sent for, and the State the *Doctor* was then in, I had this Account. "After this he was in a clammy Sweat,
 " and his Pulse almost gone: Death seem'd
 " to sit on his Countenance; and I thought
 " he would have gone off. Asking him
 " what I should say to his Nephew; He
 " told me, that he was exceeding Weak,
 " and must refer him to my own Informations;
 " but, said he very affectionately and
 " plainly, though also very weakly, *my*
 " *kind hearty Love to him.* When I ask'd
 " him positively afterwards, whether I
 " should

“ should *send* for him, he seem’d unresolv’d;
 “ saying, that he was *Melancholick* and *Sus-*
 “ *picious*, and might think that we play’d
 “ tricks with him, if he should continue
 “ thus *at trot*, and *loll*, and *hang on*. This
 Person since is dead himself; and left
 the main of all that he had (as the *Doctor*
 had also once intended to do) to *Charitable*
Uses.

About 3 of the Clock the Day before he
 died, he call’d for a Glass of Sack; and
 seem’d somewhat reviv’d; his Face lost its
 Cloud, and his Pulse came a little better,
 but very Weak. As his Friend was speak-
 ing to him as a Dying Man should be spoken
 to, he express’d his Sense of Death in those
first Words of that famous Sentence of
Tully’s; *O Præclarum illum Diem!* The whole
 is to this Purpose; *O most Blessed Day!*
when I shall come to that Company of Divine
Souls above, and shall depart from this Sink and
Rout below.

That last Night of all, his Passionate
 Friend and Lover, seeing him so extreme
 Weak, wish’d him a *Good Night* with a more
 than Ordinary *Pathos* and Affection: To
 whom he replied as deeply and affectionate-
 ly; *Good Night, Dear Doctor.* And it was
 the last time he ever saw him alive: For
 the next Morning, between 4 and 5 of the
 Clock, being the *First* of *September*, 1687.
 and the 73d Year of his Age (his *Body*
 as well as *Mind* being now Fit for it) im-
 mediately before his Friend came into the
 Room, and while his Steps were heard up-
 on

on the Stairs, *the Doctor departed this Life*; in so *Easy* a manner, and with so *Calm* a Passage, that the Nurse with him was not sensible of it.

He was *Buried* decently by his Executor, *Sept. 3.* and lies Interr'd in the Chapel of that *College*, to which he had been so long an *Egregious Ornament*. He died indeed a *Present* and *Future Honour*, not only to the *College* and *University* at large; but to the whole *Church* and *Kingdom*, the very *Age* he liv'd in, and to the *Race of Mankind*.

Thus *liv'd* and *died* the Eminent *Dr. MORE*: Thus set this Bright and Illustrious Star, vanishing by degrees out of our Sight; after, to the Surprise and Admiration of Many, (like that which was observ'd in *Cassiopeia's Chair*) it had Illuminated, as it were, Both Worlds so long at once; and shone particularly many Years in this our Northern *Hemisphere*, and to our own Kingdom: Thus sunk this shining and burning Lamp at length into its Socket: Or rather, in that former and better Comparison, to speak in the *Cartesian Dialect*; Thus was this *Sun* at last extinct.

Pardon, GREAT SIR, these my faint Efforts of Respect and Praise: And let the World pardon these so free Expressions of Veneration and Applause. If it were in my Power; I would, for all our sakes, raise a Better Monument to your Virtues and Memory. But your own Writings are a Mausolæum beyond all others whatsoever; more lasting than

either the Pyramids of Ægypt, or the Pillars that are so famed of the Old World. And now, SIR, Rest in that State of Cœlestial Happiness you have so well describ'd, and are arriv'd at. And may the Church, you have left behind toiling in the Dirt of this Terrestrial Region, excited by your Example, and benefited by your Labours, attain unto the Glory you have spoken of, here; and then follow you, in its Times, unto a Blissful State of Immortality hereafter.

We have seen the *End* of this Great Man. And though some have thought it a sort of *Paradox* in Providence (as they have Ingeniously term'd it) yet upon the whole; How many things were there very Visibly in it, Worthy of the *Genius* and *Piety* of the *Doctor*? How did the Sun shine often through the Cloud, and shew that there was still something extraordinary behind it? Infomuch that in Effect, it is but as a Shadow in a bright lucid Picture; or as an *Eclipse* of a *Luminary* on its going down.

*A Description
of his Person.*

IT remains now to give a brief Touch upon the *Description* of his *Person*. He was, for *Stature* inclining to Tallness; of a thin *Body*, but of a Serene and Vivacious *Countenance*; rather pale in his latter Years than florid of *Complexion*; yet was it Clear and Spirituous; and his *Eye* hazel, Vivid as an Eagle. One that knew him in his more middle Age, when he was somewhat swarthy, compared him to the Appearance of

a dusky Diamond. He had an extraordinary *Purity* and *Tenuity* of *Spirits* (if it need to be repeated) which appear'd in the very *Looks* and *Air* of his *Face*; in which *Seriousness* and *Pleasantness*, *Gravity* and *Benignity*, seem'd to seat themselves by turns; or rather, in a sort, to reside together. His *Temper* was *Sanguine*; yet with a due *Quantity* of *Noble Melancholy* that was mix'd with it: As it was *Aristotle's* Observation, *That all Persons* eminent, whether in *Philosophy*, *Politicks*, *Poetry*, or any other *Arts*, do partake pretty much of the *Melancholick Constitution*. And the Reason seems evident; for that nothing of these can be Extraordinary, without a certain *Weight* and *Depth* of *Thoughtfulness* in the *Frame* and *Complexion* of *Man*. His *Body* was, in the general, well proportion'd; and his *Person* Fair and Agreeable. In short, *Nature* had not fitted amiss the *Case* to the *Jewel*, the *Body* to the *Soul*.

Let me note here a Passage in his *Illustrations* on *Daniel*, which I take to belong much to himself. *Ch. 1. Ver. 13, 14.* " *Temperance* and *Devotion*, and
" a *Cheerful Dependance* on *God's Blessing*,
" even, with *Mean Diet*, must contribute
" much to *Health* and *Beauty*, and a quick
" and delicate *Air* in the *Countenance*. *This*
" is that which the *Pythagoreans* call'd *Philosophical Temperance*, the *Mother* of that
" *Wisdom* which makes the *Face* to shine,
" and nourisheth the *Soul's Luciform Vehicle*. To which I shall add, *Wisd. 8. 19, 20.* *For I was a witty Child, and had a*

good Spirit : Yea rather being good, I came into a Body undefiled.

His *Picture* was twice drawn, and prefix'd to his *Writings*. The *first* of these Draughts, placed before the *Theological Volume*, was not happily perfected : It had not the true Air, or Spirit of his Countenance. The *Motto's* underneath it are a much truer Representation of him. The *second* (by *Loggan*) was more lucky and exact ; and contains in a sufficient Measure the real Air and Visage of the *Doctor* : So that Posterity may be justly gratified with the *outward* as well as *inward* Pourtraiture of him.

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I HAVE done now with the main I had to say by way of *Representation*, or *Observation* on this *Great Person*. The Things, as to the gross, which I have taken notice of, if I pretend to give the *Life* of the *Doctor*, ought not to be omitted by me ; and even Smaller Matters are often Useful, and desir'd on these Occasions. Whoever undertakes to draw the *Picture* of another, should (so far as he is able) do it *strictly* according to his *Air* and *Features* : And the *exacter* these are, be they what they will, it is still the better. If therefore I have but *represented* Dr. *MORE*, or drawn his *true Likeness*, though with Paint and Colours that are Indifferent enough ; sure None will blame me for my *Faithfulness*, or *Diligence*, in this Point. Let me apply here in part a Passage in his *Poems* : It belongs fully to the

The Writer's
farther Apolo-
gy for himself;
and Sense on
the whole.

the Skill and Pen of the Author; though not to my self.

Life of the
Soul, Canto 1.
Stanza 3.

*What Man alive, that hath but Common Wit,
When skilful Limner, 'suing his Intent,
Shall fairly well pourtray, and wisely hit
The true Proportion of each Lineament;
And in right Colours, to the Life, depaint
The fulvid Eagle with her Sun-bright Eye;
Would wexen wroth, with inward Choler brent,
'Cause 'tis no Buzzard, or discolour'd Pie?
Why, Man, I meant it not: Cease thy fond Ob-
loquie.*

It was the particular Desire of some Friends to me, that I would give a pretty full Character; and so leave it to the View and Judgment of the Reader.

“ I hope (*saieth one*) you will not put a
“ Vail over the Doctor's Face, least it should
“ shine too much for the People to behold.
“ Give him his Due, and we desire no
“ more. Let not any thing make you under
“ or over-do it. The Times are coming on
“ when the World will need, and will imi-
“ tate, the most Perfect Copies.

Again, “ I hope some good End, may be ob-
“ tain'd by the writing of *his Life*; in which
“ his *Philosophy, Theology, and Divine Morality*
“ will in good Measure appear; and that
“ the World may be put upon the Perusing
“ of *his Works*. As to the *Extravagancy*
“ you mention; You know that the *Example*
“ is *Extraordinary*; and on that account,
“ it is to be hoped, will have its Use. This

“ was indeed an *Objection*, that he himself
 “ made against the *writing* of his *Life*: But
 “ sure, in the mean time, you may take
 “ things as you find them, and so leave them
 “ to the Publick, without just Blame.

Another hath this short Passage following;
 “ I pray God heartily to bleſs you in your
 “ Undertaking; that *His Glory* and the *Com-*
 “ *mon Good* may be not only aim'd at, but
 “ attained in some Measure.

Antid. against
 Ach. B. 3.
 Ch. 11.

But now, after all; Notwithstanding I
 have this Great Honour for the Memory of
 the *Doctor*, and cannot but look upon him,
 at all times, as a most *Signal Instrument* of the
Divine Providence in these Latter Ages of
 the World, for the Promoting both of *Know-*
ledge and *Virtue*: Yet I would not willing-
 ly be misunderstood in any thing I have
 said; or be thought to pin my whole Soul
 upon any Person whatsoever. GOD alone,
 and *His Eternal Truths*, are *Perfect* and *In-*
fallible. The *Greatest* of Mortals may have
 their *Allays*. He himself hath dehorted
 from too *Servile* an Admiration of any Per-
 son, and hath observ'd; *That every Genius*
and Temper hath that in it, which is rejecta-
neous, or excrementitious. And if there be
 therefore any, that on good Grounds, and
 such as they palpably feel, can in any respects
 dissent from him; they have mine, and
 (what is much more) I dare say, *his own*
 Leave freely for it. But if their Grounds
 be not *Solid*; he appeals from all *Prejudice*,
 and accustomary *Præoccupations*, to the free
Mind and *Reason* of Man, and is ready to
 say

say with the *Father*, *That Custom without Truth is but the false Possession or Antiquity of Error*: And again with the *Philosopher*; *It is a Difficult Matter, to draw Men off by Words from antient and inveterate Prejudices*. And this recalls to my Memory what was said by *Seneca*; *Sapientes & Insipientes opinantur se scire*. Both the *Wise* and the *Unwise* think, that they are *Wise*, or *Knowing*. And if I may mention it, by the way, without Offence (as I am infinitely far from making the Application any otherwise than is fit) it was a little odd Passage that I somewhere met with, and was much, I remember, affected with it, many Years since, in these or the like Words: *If there were but one Wise Man in the World, and all the rest Fools; that One wise Man would be the Fool, and All the rest Wise*. But I shall shut up this with the much more Sober and Approvable Observation of the *Doctor* himself, on *Mark* 3. 21.

“ But indeed this is the Fate of all almost *Myſt of Godl.*
 “ that are *more than ordinarily Wise*, to be *B. 8. Ch. 13.*
 “ accounted little better than *Mad*: For
 “ they having either *Higher* or *Contrary*
 “ Apprehensions to the *Vulgar*, and conse-
 “ quently acting many times *Contrary* to
 “ them, they can hardly escape the Suspi-
 “ cion of *Madness*; the Multitude of their
 “ Judges, even the meanest of them, having
 “ not so mean a Conceit of himself, but
 “ that he is *Infallible* in those things which
 “ he hath, for so long a time together, held
 “ as true, without any Control in himself,
 “ or of others. And I remember a Passage
 “ some-

“ somewhere in *Trismegist* ; Where the In-
 “ structer in High Mysteries, when he had en-
 “ lightned his Son *Tatius*, forewarns him of
 “ the Reproach he would undergo from the
 “ Vulgar ; that he would certainly seem to
 “ them as a Man *Distracted*. And this also
 “ was the Condition of *Democritus* ; whom
 “ the People, out of over-much Pity and
 “ Officioufness, desir’d *Hyppocrates* to use his
 “ best Skill to cure, as troubled with the
 “ *Phrenzy*: Which he intending to set to
 “ the next Day, was over Night advertiz’d
 “ by a Divine Vision or Dream ; That it
 “ was not *Democritus* that was *mad*, but the
 “ *People*.

But to return to what I was going to say :
 For my own Part, as great an *Admiration*
 as I have express’d, I cannot say that, in all
 things, I am equally satisfied with the *Rea-*
sonings and *Discourses* of this *Excellent Person* :
 And some *Circumstances*, it may be, or *Par-*
ticulars of his *Writings*, are not so *unison* to
 my Slower Faculties. And so still for O-
 thers of a far higher Form and Reason than
 my self ; If they shall discover any Points in
 him not so Clear and Assured ; or shall con-
 ceive him any where to have deviated, ei-
 ther in the Things themselves, or in his
 manner of treating them : I have nothing
 to say, but to leave *All* to the Free Exer-
 cise of their Reason and Judgment : And
 withal to remind them, upon the Supposi-
 tion of any Flaws or Excesses to be found ;
 That there is nothing absolutely or complete-
 ly *Perfect* on this Side *Heaven* ; That the ve-
 ry

ry *Sun* hath its *Maculae*, as well as *Moon* its *Spots*; though so Bright otherwise and Transcendent a *Luminary*. And what saith the *Orator*? *Nec quicquam difficilius est quàm reperire in Omni suo genere Perfectum.* Nor is there any thing harder than to find a *Man* that is in all kinds Perfect. Nor are any therefore to be judg'd of by us from all Particulars whatever; but from the Main Substance, or more general Character, of their *Genius* and *Writings*. We are to remember; That the *Doctor*, as all Others here, was in the *Body*: And that this Illustrious *Treasure* he had given him, was in an *Earthen Vessel*; though one as much refin'd by *Virtue* and *Regeneration*, as ever perhaps any that was mere *Man*, and dwelt in a *Human Body*, had.

AND now to summ up his *Character* in *A Summary of* short; I do verily believe, that never any *the Doctor's* Man, that was not more than *Human*, had *Character*. truer and more exalted *Apprehensions* of the *Divine Nature* than He had; deeper and more *Sincere Passions* of *Love* and of *Honour* towards it; or, what is Consequent upon this, a more triumphant *Joy* and *Satisfaction* in it: That never any one had a greater and more admiring *Sense* of the *Whole* boundless and most astonishing *Creation*, than He had; more *Enjoyment* of *Mind* again in it, *Charity* and *Benignity* towards it: That never any arriv'd to *Higher* degrees of *Wisdom*, *Righteousness*, and *Virtue*, take it altogether, than

than He did; liv'd a Life of *greater* or of *truer Happiness* upon this Earth; or had *more lively Apprehensions* of the *Nature and Glories* of the *Life to come*: That serv'd the *Church of God* with *greater Faithfulness* and *Zeal* in what he did for it; or wished *better* to either *that*, or *Universal Mankind*, in all respects whatsoever, than *He* did; or hath left, in fine, *greater Marks* of it, or *better Testimonies* behind him of *all this*, in his *Publick Writings*: And when I have instanced in these, with his entire *Faith* in, and all the *High Sense* he had of *Honour* and *Veneration* for the *Person* and *Oeconomy* of our Lord *Jesus Christ*; I know not what I should add more, to complete the *Virtues* and *Perfections* of a *Man*.

The Conclusion.

Plato's Works
by Marsil. Fi-
cin. Typo-
graph. Lectori.

TO bring the whole unto a *Conclusion*. He warn'd indeed one against the speaking *highly* or *magnificently* of him; and said, it would *Conflare Invidiam*, blow up *Envy* and *Prejudice*. But though this might be a *Caution* more necessary while *living*; yet, I hope, now *dead*, the *Observation* of it is not so *Obligatory*, or *expected*. And yet we say not, as *Tully* did of *Plato*, *Deus ille noster Plato*; *That God of ours Plato*: And again; *Audiamus quasi Deum quendam Philosophorum*; *Let us hear a sort of God, as it were, amongst the Philosophers*: One that speaks so as *Jove himself* would speak, if he were to do it in the *same Language*: (With other the very *highest Rants* and most extravagant *Elogiums*

ums concerning him) *That Princeps Ingenii, Prince of Learning and Ingenuity, Plato: Libri mirabiliter Scripti, His Books are wonderfully written: A Master, not of Language only; but even of the very Mind, and of Virtue it self.* And yet, if we may allude to those Sacred Words, we need not, I think, stick to say; *That a greater than Plato is here.*

I confess, I should have esteem'd it a great Happiness, to have seen some of those Noble Lights of the Heathen World we have read, or heard, so much of; Such as *Pythagoras, Socrates, Plato, Cicero, Plotinus*, and Others: But I must own, I esteem it a greater to have seen Him I here write of. And I cannot but approve it as a Good and Wise Saying; *Sit mea Anima cum Philosophis, May my Soul be amongst the Philosophers: Yet of All these, may Mine be Cum MORO; or in the Exalted State and Disposition of the Doctor.*

I would not willingly be Injurious to the World in what I speak: But it may, I believe, be safely said; that some of the greatest Spirits have not always met with that Reception, while living, which they deserv'd; and have also afterwards obtain'd. And possibly this is, and will be the Case of Him I write of. The Doctor hath observ'd, that Mr. MEDE himself was not taken Notice of suitably to his Merits in his *Apocalyptick Elucubrations*: Which yet are certainly, as he somewhere speaks, his *Master-Piece*, and the *Peculiar Excellency* (amongst

Epist. 57.

(amongst many other things) of *that Writer*. What faith a Learned Person to him in one of his Letters? *I pity, I profess, your Neighbours in Cambridge, that make so little Use of your Labours in searching those Precious Mysteries, &c.* But the Times, it may be, for the *truest Judgment* both of *Men* and *Things* are not yet come.

Let the Matter be consider'd but well, and what can be imagin'd of *greater Excellence* than the *Drift* of the *Doctor's* both *Philosophy* and *Religion*? Which if it might prevail, would soon make the World an *Universal Paradise*; and to the *Highest* degree Possible here in this Life *bring down*, as it were, *Heaven upon Earth*; or rather *Elevate*, if you please, the State of *Earth* to that of *Heaven*; to the making as much *Difference* between the Generations of *Men* as they are *now*, and what they would be *then*, as between the *Fowls* we see to fly aloft in the *Air*, and those that keep generally on the *Earth*. Which is but suitable to what he writes of the two Lands of *Aptery* and *Pteroessa*, with their respective Inhabitants, in his *3d Canto* of the *Life of the Soul*: Denoting by the *former*, all such Souls as, in the *Platonick* Phrase, are *without Wings*; by the *Latter*, such as, on the contrary, *have Wings*; whereby they bear up themselves above the *Sediment* of this *low World*, and are carried high out, in their *Aspirings* after *Wisdom*, and the *Felicities* of a *Better*.

Give

Give me Leave to close this my *First Part* with a Passage borrow'd from the 2 *Maccab.* 15. 37, 38.

And here will I make an end. If I have done well, and as is fitting the [Subject]; it is that which I desir'd: But if slenderly, and meanly; it is that which I could attain unto.

F I N I S.

THE HARMONY OF GOD

Give me leave to close this my
letter with a passage borrowed from the
Scripture at 27. 38.
that I may with a comfortable
heart and mind finish the subject. It is
in which I desire to see the
fruit of the Spirit which I shall mention.

And thus I shall conclude
this my letter with a
passage from the
Scripture at 27. 38.
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fruit of the Spirit which I shall mention.

S E L E C T
L E T T E R S

Written upon

Several Occasions:

B Y

The late Pious and Learned

HENRY MORE, D. D.

Fellow of Christ's College

I N

CAMBRIDGE.

Eccl'us. 50. 28.

*Blessed is he that shall be exercised in these things ;
and he that layeth them up in his Heart shall
become Wise.*

L O N D O N,

Printed and Sold by Joseph Downing in Bartholomew-
Close near West-Smithfield, 1710.

S E L E C T
LETTERS.

Written by the Reverend
D^r. HENRY MORE.

L E T T E R I.

S I R,

I AM glad that my professed Averseness *Advice in or-*
from you and your Brother's giving *der to a Holy*
your selves the Trouble of seeing me *Life: Written*
before I took Coach, prevailed with *to the Reve-*
you so far as to prevent it. It had been *rend Dr. J. D.*
too much Pains for so small a Time of en-
joying one anothers Company; and so less
fitted for what it was chiefly intended, in
reference to your Brother: Your tender
Fraternal Care of whom I cannot but high-
ly approve in you, that he may be *Right* in
all Points both of *Life* and *Belief*. But I
must on the other Side blame you, that
you have such an over-value for *my*
R 2 *Per-*

Person in these things ; when *exciting* in every Man a *Sense* how trusty a *Domestick Guide* they have *within*, if they will faithfully and sincerely *follow* it, may prove a more *Compendious* Way to that *Happiness* they ought to seek after ; their *Union with God*, and the living under the *Conduct* of his *Holy Spirit*.

The *first* Step to which is *Sincerity*, or a firm Resolution of doing our *Duty* to the Best of our Power in every thing ; in *embracing* what is *Holy* and *Virtuous*, and *avoiding* what is really *Sinful*, or seems to us to be so.

And then in the *second Place*, as for those things that are not really *Sinful* in themselves ; if we find our selves *Captivable* by them, and that they would any way *enslave* us ; that we make it our Business to break a pieces those Fetters, and so to *mortifie* every *Concupiscence* that would step in betwixt us and the *Divine Nature* Communicable unto us ; and which will certainly be revived in us, if in order thereunto we do faithfully endeavour our *dis-union* from the *Captivating Desires* of the *Animal Life* ; even in things in themselves *Indifferent*, if they offer to *Captivate* us, and we find a Reluctancy in our selves not to pursue them, or forgo them : Provided always, that it be done consistently with the Health of our Body, or without any Injury, or just Scandal to any One.

And *lastly*, that we take all fit Occasions for *Devout Meditation*, and earnest Prayer
to

to GOD through *Jesus Christ* ; who has promised the *Assistance* of the *Holy Spirit* from on High, to all those that *believe* on his Name : And that we remember, that his *Mediation* with the *Father* is chiefly for *this* ; by his *Spirit* to subdue the *Power* of Sin in Mankind, and to raise himself a *Glorious* and *Spotless Church* here upon Earth, according to the Richness of his Promises. And this is the true *Faith*, whereby we shall be enabled to overcome the *World* ; even our *Firm Belief* in the *Power* and *Spirit of God*, procured for us by the Potent *Mediation* and *Intercession* of our Lord *Jesus Christ*.

He who is so predisposed, that he can Heartily receive these *three Points*, and act accordingly, he will find the Issue thereof *Blissful* and *Glorious*. But if a Man make nothing to halt and falter in the *first*, and knowingly and willingly *allows* himself in any *Sin* ; or will fondly suffer himself to be *Captivated* by any vain *Lust* or *Pleasure* ; the *Event* will be to him accordingly : The promised *Blessing* being only to those that *hunger* and *thirst* after *Righteousness*. But the *Unstable* and *Hypocritical* (till they cease to be so) are excluded the *Holy City*, both *here* and for ever. But for those that are *Sincere* ; in what they are Weak, they shall be strengthened ; and what they fail in, shall be remitted to them through the Blood of our Lord *Jesus*.

This Person
had been pra-
is'd on by
the Priests.

If your *Brother* had been with me that Morning, I could not have suggested any thing more *Material* to him; nor can I indeed to any one; no nor to my own Soul: But the thing lieth at our own Doors, whether we will enter into, and faithfully go on in *this Method*, so sure and approved for the *recovering* Souls from *Eternal Death*; and from the *Snares* of those Subtile *Hunters* of Men for their own Gain, to be Masters of their Persons and Purfes; proposing to them such *Terms* of *Salvation*, as may best comply with their present, or any new emerging *Corruptions*.

If this may be *Useful* to him any way, I have with all *Faithfulness* writ it for that Purpose: But am hugely-well satisfied that he has so Able a *Monitor* as your self; of so *Stable* and *Sensible* a Spirit, as I have lately discovered in you, in my Conferences with you: For which I did not a little rejoice. And I make no question but, if you hold to your *Sincerity*, the *Power* of the *Spirit* of our Lord *Jesus* will carry you through all *Difficulties*, and make you in the Conclusion *more than Conquerour*.

This is all for the present, but that I am,

Dear Sir,

December, 17th.
1675.

Your Affectionate

Friend to serve you,

HEN: MORE.

L E T.

L E T T E R II.

S I R,

I H A V E received yours, and am Sorry we are so unexpectedly deprived of your good Company ; but am glad it is upon so good Terms as Your News seems to import. The Rumour of *Ingoldsby's* being Vacant, was a Mistake ; and I doubted not but you were in a way of being preferred more proportionably to your Deserts. I thank you for your so Affectionate Acceptance of my small Civilities here at *Cambridge* ; it is your Candour and peculiar Kindness to me, that makes you resent every thing so well. I pray return my Thanks to Mr. *Elys*, when you write to him, for his Paper of *Verses*. They are excellent good Sense, and an easie Natural Strain.

As for the *Close* of your Letter ; it is the Modest Conceit you have of your self, that makes you desire me to suggest any thing to you touching Your present Temper. For a Soul so well awakened into the Sense of the Best Things can scarce want any External Director or Monitor. The *Quakers* Principle is the most Safe and Seasonable here, to keep close to the Light within a Man. But if you will needs have me to add any thing further, that may tend to the keeping a Man in a perpetual Calmness and Peace of Spirit, it is this : To do all the good we can, expecting nothing again, as from Men, but it

R 4

may

*Advice how to
keep a perpet-
ual Calm-
ness, &c.
Written to the
same Revere-
nd Person.*

may be evil Language and as harsh Deeds : And thus our *Expectation* will never be disappointed, nor the *Peace* and *Repose* of our Mind disturbed. That of the *Apostle* also may not be unfit *Advice*, considering your Employment in the Country ; *Mind not high things, but condescend to Men of meaner Ability.* Affect not *Knowledge* any further than it is the Food of *Life* and *Virtue*, and enables us to be and act as we ought : For the *Sweetness* of *Knowledge*, as that of *Meat*, may Tempt a Man to such an *Intemperance*, that will as well breed *Diseases* in the *Soul*, as the other in the *Body*. And there is a *Caution* to be had, how we indulge too much to *Speculative Rapture*, and *Devotion* it self ; lest by setting our Spirits too much upon the Stretch, we fire our *Terrestrial* Frame, and raise a Smoke that may obscure the Light of the Mind. And therefore we should not so much affect to be ravished into High *Raptures*, where the Black Steeds may get the Bit into their Teeth, and run away with us, as I told you here ; but rather with all *Meekness* and *Patience*, and *Calmness* of Spirit, to shew our *Love to God*, by doing all Services we possibly can to *All Men* ; especially to those Committed to our Charge. For this is no hurry of *Complexion* ; but a sober, steady and useful *Exercise* of the *Grace of God* communicated to us.

As for your *Diet* ; you understand it better than I : Which makes me think you will conceive, that *Wine* and *Strong Drink*,

as also all *Spicy Meats*, and *Haugon's*, are less Safe; unless the Stomach require them for perfecting Concoction. But you being so *Temperate*, you can better feel your Way in these things than any prescribe. I will only add, that a due *Temperance*, and discreet *Devotion*, will beget and maintain a more kindly and permanent *Warmth* in the *Spirits*, and more constant *Chearfulness*, than any of those grosser Helps in *Meats* and *Drinks*: And study after unfeigned *Humility* [which will do] more for the *Cooling* and *Composing* the *Spirits* than any *Diet*.

Thus have I play'd both the *Physician* and the *Divine* before I was aware: But it was in Obedience to your *Command*; for Your least *Desire* is *such to*,

Dear Sir,

Your Affectionate Friend

C. C. C. Jan. 28.

To serve you,

H E N : M O R E .

L E T T E R

LETTER III.

S I R,

To the Reverend Dr. J. S. **T**HAT I have not till now return'd my Thanks for your Excellent good touching some Book you order'd Mr Kettily to send me, Passages in was, because (besides other unavoidable Business) I was engag'd in reading over another Book in Folio, which a Learned Friend gave me; of no large Print, but of a Thousand Pages at least. But so soon as I had read over this, I betook my self to your Book: In reading of which, I was much pleased and edified; and was glad to see so Able a Champion of our Church appear with that Vigour, Zeal, and Smartness of Reason, for the Concerns of Religion, against the Profane and Atheistical Rout of this Age; who the less able they are to fasten their Fangs on the Solid Parts thereof, will be the more ready to nibble at Words and Phrases: And there is but One that I remember, that will afford them that dissingenuous Satisfaction; which is in Page 480. where you say; That strait Lines drawn from the Center run Parallel together. To a Candid Reader your intended Sense can be no other, than that they run *παρ' ἀλλήλας*, i. e. by one another: Which they may do, though they do not run all along equidistantly one by another, which is the Mathematical Sense of the Word [Parallel] and is here us'd in a Mathematical Allusion; which there-

therefore those kind of Cattle will be sure to understand in that Sense, that they may make it an *Incongruity*, or *Repugnancy*. And therefore I think it were more Adviseable, if [*Parallel*] were left out in the next Edition; and it may be easily rased out in this; but I submit it to your own Judgment. It is pity so good a Book should have any such seeming Slurr in it as this; though the intended Sense is sound and true, which I understand clearly.

But if I may take the *Freedom* to profess my *Ignorance*, there is a Passage or two Page 439. of the true Sense whereof I am not so *Certain*: And therefore I beg the Favour of being permitted to propose some *Queries* touching some few Passages in that Page. As,

First, Whether you have met with any *Enthusiasts* so high-flown as to declare, that to serve God *ex intuitu mercedis* is a *Sordid thing*? For you argue well, to shew it's no *Disparagement* for us *Poor Creatures*, to receive a *Reward* from so infinitely *Rich* a *Sovereign* as God Almighty. And therefore I scarce believe there are any *Enthusiasts* so high-flown, as to declare it a *Sordid thing* to serve God *ex intuitu mercedis*: But that it is a less Perfect State in Christianity, than to live according to his Laws out of the mere Love of them and Him; as being the *Transcripts* of his *Will* and *Nature*: Which *Will* and *Nature* is transcrib'd into us in *Vertue* of our *Christian Regeneration*, whereby we are made, as the Apostle speaks, *Partakers*

takers of the Divine Nature ; and that becomes the living Principle of our Actions. And thus our Nature becoming Divine, or Godlike ; we being renew'd into his Image ; we live this Life, and act accordingly, out of the Love of GOD, the Archetypon, and out of the Love of it : Which I conceive is a more Perfect State of a Christian, than to imitate those Holy Laws, into which he is not yet Regenerate, for a Reward distinct from this Divine Life it self.

Secondly, In that Phrase [to serve God for our own Good] I desire to know what is meant by [our own Good]. Is it a Good which is the Object of our Selfish Appetite ; and so no other Account to be given of it, than that we are gratified thereby ? Or is there understood thereby only [our own particular Souls Good] prescinding from that Selfish Appetite ? If it be taken in the first Sense, the Enthusiast may be in the right : But in the second, he is in the wrong. For certainly a Man may serve God for his own particular Soul's Good ; that it may become Holy, even as God is Holy : And he may serve him out of this Principle of living Holiness, for the Pleasure and Satisfaction of his own Soul therein ; and thus exercise an un-self-interested Goodness or Love, as God himself does ; and delight himself in it, as God himself does. This seems to me very Clear, and devoid of all Scruple.

Thirdly, Whereas you say, To serve God for His good is Profane and Blasphemous ; I querie again, What you mean by [His good] ?
For

For this seems to be a very tender lubricous Point; wherein we shall seem to admit, either that *Infinite Perfection* wants something, or else desires nothing: For what is desir'd is a Grateful good to that which desires it. But now we know that *Eternal, Immense, Un-self-interested Goodness*, that his *Will or Desire* was, that the *Creation* should be as soon as it was *Capable* thereof. And now his *Will or Desire* is, that it should be *Happy* as well as himself is; though not in that Measure; which is Impossible, and therefore no Object of His *Desire*. But the *Capable Happiness* of the *Creature* is a *Good* which is the Object of God's *Will or Desire*. And tho' he was *Infinitely Happy* in himself before any *Creature* was, and is so still; yet this *Happiness* of the *Creature* being the Object of his *un-self-interested Goodness*, or *Will*, or *Divine Appetite* (as I may so speak) how can *this Good* choose, when it is effected, but gratify his *un-self-interested Desire*, or *Will*; and therefore in that Regard be truly *His Good*, as most certainly it is *ours*? Wherefore, if to serve God *for his good*, signify for the good he desires to be effected, and is pleased thereby; there is neither *Profaneness* nor *Blasphemy* in the *Opinion*. But if it signify any *Want* in Him, saving the fulfilling His *Desire*, that others may be *Happy* as well as himself; then indeed it is *Blasphemous* and *Profane*, I think. But I only propose these things to your Judgment. And certainly it would be a stronger *Obligation* for Men to serve God
as

as they should do, if they were convinced that He is *pleased* and *gratified* thereby, than if there be no such pleasing and gratifying God by our due and right serving of Him. For then it will be thought only an Injury to *Our selves* (with whom we may be more Bold) in not serving Him; no Injury to *Him* at all, because no Desire is gratified in Him by our Service, be it as Complete as it will.

Fourthly, And whereas you conclude, *Forasmuch as it is Blasphemy to serve God for his good, that we must either serve God for our own good or no good at all*: I *querie*; Whether we may not serve him (being awakened by his Spirit into that Life of *un-self-interested Goodness*, which is the *Image of God*, by which he commands us and rules us) in serving the *Publick good*, without any reference to *our selves*, saving the *Satisfaction* of acting according to this *Divine Life* in us, whose *Archetypon* is that *un-self-interested Goodness* in God?

Fifthly and Lastly, When we thus act according to this *Divine Law of Life* excited in us, in which certainly God is above all *best pleas'd*; His *Will* being most fulfilled therein; and we acting on purpose to fulfil his *Eternal Will and Law*, of which that *Law of Life* in us is but the *Image* or *Echo*: I *querie*; Whether the acting in this sort to please him, who is *most pleased* with this *Perfect Service*, be the *supposing* Him to be our *Inferiour*, or the making our selves *Gods* instead of *Votaries*?

There

There is an excellent *Smartness of Wit* in this 439th Page of yours. But you may discern, by what I have taken the Boldness to hint to you, that the Passages may prove more or less Sound, according to the Sense that is put upon the Words; Which I being less Certain of, has made me adventure to give you this Trouble of reading this *Letter*. But considering how full of Business you are, I would by no means oblige you to give Yourself the Trouble of an *Answer*, till you can do it with the best Leisure and Ease. In the mean time, Committing You and your Studies to the Blessing of God Almighty, I abruptly take leave, and rest,

Dear Sir,

Your Affectionate Friend

To serve you,

H E N: M O R E.

LET-

LETTER IV.

S I R,

The First Letter concerning Self-Love: Written to a late Learned Author.

I Did not think I should have had Occasion to renew my Thanks to you, for your Book you ordered Mr. Kettilby to send; whom I then desired to return my Thanks. But a Friend of ours advertising me from you, that you desired to hear from me, touching my *Dislike* of a Passage in your Book, which resolves *all Love* into *Self-love*, *that to God* not excepted; I take this Occasion to repeat my Thanks to you for it, as it deserves: For I have not met with many Books so acutely, handsomely, and pertinently writ for the Main, as *this*.

That which most startled me, was concerning *Self-love*, pag. 420. where you expressly declare, *That Self-love* (or Love of our selves) *is the very Principle of all Love, whether to God, or any Others*: Which I confess (as I told a Friend, who was Curious to have my Judgment of your Book) is most *Diametrically Opposite* to my Sense and Reason: And I have so good an Opinion of your self, that I think you did not consult over-heedfully the Sentiments of your own Mind, when you wrote this Page, if I have a right Notion of *Love* in this Case; I mean, when we apply it to God. For I make account we do not *love God* (if we love Him as we ought) as we love our Horse or House, for the *Utility* of them;
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they both being so Profitable to us: But we love God as an *Amiable* and *Lovely* Object, by reason of the *Pulchritude* of his *Perfections*, and transcendent *Benignity* of his *Nature*; Who himself is that *Free, Essential, Un-self-interested Love*, which we may be sure He is, all the Bounty he bestows on the Creature contributing nothing to his Happiness; and whom, I conceive, we may report, not to love himself as *himself*, but as he is that *Absolute, Perfect, Free Benignity* and *Goodness*. This is the Life of God, which we are most concerned to have represented to us: By breathing after which, we become at last *Partakers* of the *Divine Nature*. But whatsoever is resolvible into *Self-love*, is of the *Animal Nature*, and not of God. These *two Principles* are, I conceive, in the *Regenerate* as *Distinguishable* as Light and Darkness, Sweet and Sour, Strait and Crooked to the *Natural Sense*: And the Root of the *one*, is in the *Spirit of God*; and the Root of the *other*, in the *Spirit of this World* that rules in the *Unregenerate*.

But to consider your *Affertion* more precisely and closely; That *Self-love* is the very *Principle of all Love*, even of that to God himself: This makes our *Love to God* less Noble than that Love in the *Friendship of Virtuous Men*; who love one another without any respect to *Utility*, but only upon the Account of the *Loveliness* of their *Virtues*; which even the very *Heathen* have professed. And for our *Love to God*, give me leave to put a Case to your own Sense, or Conscience: Suppose God should damn
S
all

all the World resolvedly, but as resolvedly save you; How would you find your self affected towards Him? (Where *Self-Love* is gratify'd to the purpose.) How *Lovely*, *Amiable*, and *Benign* would God appear to you then? Would your *Love* and *Devotion* be the same to Him, as if he had done like an *Infinite good God*, and extended his *Goodness* to all that made not themselves unfit Objects of it by their obstinate Perverseness? Whatever more *Love* then and *Devotion*, would appear in this latter Case than in the former, cannot be attributed to *Self-love*; but to a better and nobler Principle. So that *all Love* is not resolvable into *Self-love*: But there is a *Love of God* for his *Loveliness* in himself, and *universal Beneficence* to the whole *Creation*; of which every particular Soul is so small a Part, that it is not only less Pious, but seems even Ridiculous, that the *Respect to its self* should be the sole Bottom of that *Love* and *Devotion* it is to exert towards God. It seems as unnatural and forced a Conceit, to found all that *Love* we owe to God and the whole *Creation* upon *Self-love*, or to resolve it thereinto, as to attempt to cram the whole Bulk of the Universe into the Eye of a Needle.

Moreover; As the *Object* of the *Intellect* is that which is *simply true*; and is assented to as *such*, and not as true to this particular *Intellect* that contemplates it: (For this is not the Sense of such an *Assent*; but that it is *simply* and *absolutely true*, and cannot but

but appear so to all *Intellects* that are fitted to contemplate it) So there is an *Object* that is *simply good* and *lovely*, and to be loved as *such*, without Regard to the Party that thus loves it; but ought to be loved of all, without Regard to *themselves*, but upon the Account that it is *so universally Good*. Inasmuch that if God should love all *Intellectual* Beings, except *one* that were at the same time to be Damned, for his excessive and unparallel'd Wickedness, and Contumacy against God; it were yet an Immense *Specimen* of his *Goodness*: And he were *Infinitely Good*; and were so to be *acknowledged*, even by that *Intellectual* Creature that was to be Damned; and ought to be *loved* by it (though this wicked sunk Condition makes it incapable of so fit a Duty) as well as a true *Proposition* is to be *assented to* by him, whose Dis-interest it were that it should be found true. And a Man may as well say, that there is no *Reason* but what arises from *self-interested Understanding*, as no *Love* but what arises from *Self-love*. There is that which is *absolutely lovely*, and to which *Love*, without any Self-regard, is due; as well as there is that which is *absolutely true*, and which every *Understanding* ought to subscribe to, if not some Default in it self hinder.

And that Things and Persons are *lovely* without Consideration to our own *Utility*, methinks is further Evident, from that Pleasure and Content we take in the History of *Worthy* Persons, and their excellent

Virtues and famous *Exploits* in former Ages, and in far remote Countries, without any Reflection upon any *Interest* or *Profit* we have in their *Virtues* or *Actions*; but we *love* them, and rejoice in their Memory, as *absolute Objects* of *deserved Love*, from those *lovely Perfections* in them. These things are not so far removed out of the Road of *Human Nature*, where it is not extremely Degenerated, but that they are easily Discernable. And where *Cicero* says, that if *Virtue* could be *seen* with outward Eyes, *mirabiles amores sui excitaret*; can we understand such *Love* as is grounded upon *Self-love*; not rather such *Love* as ravishes him out of *himself*, and transports him to the *Object*?

But to pass by *Reason*, and the Sense of *Philosophers*; there are many Places of *Scripture*, which, I confess, I cannot make good Sense of, if there be *no Love* but that which is bottomed upon, or resolved into *Self-love*.

That main Duty of every Christian, *Thou shalt love the Lord thy God with all thy Heart, and all thy Soul, and thy Neighbour as thy self*, to me is not easy Sense, if *Self-love* is to be at the bottom, into which *all Love*, as the very *Principle*, is to be resolved. It is not here said, *Thou shalt love thy Neighbour for thy self*; that is, for thy own sake: But *Thou shalt love him as thy self*; that is, with such a kind of *Love* as thou lovest *thy self* with. Now thou lovest *thy self* for *thy own Good*; and wishest well, and dost well to
thy

thy self for *thine own* sake ; and thinkest it not fit that thou, being a Man created in the Image of God, shouldest be injured or neglected : Thou being therefore bound *to love thy Neighbour as thy self*, thou must have the like Esteem *for him*, and wish him well, and do good to him for *his own* sake ; else thou dost not *love him as thy self*. But if thou lovest him, and wishest well to him for *his own* sake, that is not then for *thine own* sake : And therefore there is a *Love* that is not resolvible into *Self-love* ; and a Field thereof there is, as far exceeding that of *Self-love*, as the whole Creation, at least of *Intellectual* Beings, exceeds any one particular *Intellectual* Creature.

But the former part of this Precept is also to be considered ; *Thou shalt love the Lord thy God with all thy Heart, and all thy Soul*. Methinks it is such an Injunction, that takes a Man quite off from *himself* and all *Self-love*. For how can I *love God with all my Heart, and all my Soul*, if that *Love* be resolvible into the *Love of my self*, and subordinate to it. *Propter quod unumquodq; est tale, id magis est tale*. Suppose then my *Love to God* how *Ardent* you will, my *Love to my self* must be much more *Ardent*. So that God is so far from having our *whole Heart or Soul*, that He does not so much as go Halves with us. But it is manifest, He requires *the whole* : Which is impossible He should have, while all the *Love* we give Him is bottom'd upon, or resolvible into the *Love of our selves*.

Wherefore it is Manifest, we are entirely and absolutely *to love God* first, and *to love our selves* in reference to him, as also the rest of our Fellow-Creatures: All which *Love* being in reference to God, it hinders not but that God is still *loved with all our Hearts and Souls*; and the *Love of our selves*, and of *our Neighbour as our selves*, is but the Fruit of our entire *Love to God*; and we shall be sure then *to love our Neighbour as our selves*, and so as we ought to do. This is the easy Sense of this grand Precept of the Gospel; to me not Intelligible upon any other account. If we *love God with all our Hearts*, there is no *Love* left to *our selves*, but in reference to God. And what is left to *our selves*, the same is to *our Neighbour*; that we are *to love him in reference to God*.

Again, Who can endure to think that it was *Self-love* that supported the Soul of our Saviour in those ineffable *Labours and Agonies* which he underwent; and not the *Love of God*, and Design of redeeming Mankind from the great Misery they lay under? And when he says, *It was his Meat and Drink to do the Will of him that sent him*; that it was a soure, Self-seeking Humour that whetted his Appetite? Or where St. John says, *Perfect Love casts out Fear*; That he understands perfect *Self-love* casts out Fear; which is rather the Source of all *Jealousie, Anxiety, and Distraction of Mind*?

But it may be that other Place of St. John will press more urgently; *God is Love, and he that abideth in Love, abideth in God, and God*

God in him. What can be here meant by [*God is Love*] but that He is that *Essential, Free, un-self-interested Goodness*; and that while we continue in such a *free, un-self-interested* Benignity of Spirit, *we are in God, and God in us*; the Fruit of whose Spirit this is? But what Sense would this be; God is free, un-self-interested Love, and he that abides in self-interested Love, or Love whose very Principle is Self-love, *abideth in God, and God in him*? No certainly; *that Man* rather abideth in *himself*, rooted and held Captive to his own *selfish* Nature, and has not yet *seen nor known God*, in St. *John's* Sense.

And I must confess, I have oft with Pleasure and Admiration considered the *Appositeness* of that Expression of our Saviour in his Sermon on the Mount; *Blessed are the Pure in Heart, for they shall see God*: As if the best *Speculum Divinitatis* were placed there, for us to contemplate God in. But it agrees excellently with this of St. *John*, *God is Love*. And where is *Love* to be seen or perceived, but in the *Heart*? But what an *Idol* were *that Love* and *that God*, that is represented by a Love resolvable at last into *Self-love*, as the very *Principle* thereof? But *that Heart* certainly is not yet *pure*, nor purged from inordinate Affections, that is yet incapable of any higher Love than *this*, a Love of God subordinate to the Love of our selves; whenas all our Love ought to be subordinate to the Love of God, otherwise our Passions are inordinate:

Which therefore is a State of great *Unrighteousness* in the Soul, as this of *un-self-interested Love* the greatest *Rectitude of Spirit* that *Human Nature* is Capable of. And I believe that very Frame of Spirit at least chiefly intimated and aimed at, in that other Saying of our Saviour ; *Blessed are they that hunger and thirst after Righteousness* : Which, I conceive, is a Hunger and Thirst after this *Rectitude of Spirit* for its own sake and Loveliness ; the Appearance whereof making the other *self-seeking Nature* appear so Detestable and Ugly, that it will make the Soul infinitely impatient to be rid of the Company of so deformed a Companion : I mean a Soul that is really *Regenerate* ; such as is *not born of the Will of the Flesh, or of the Will of Man, but of the Will of God* : That is, not of that *Animal Self-Will, or Self-Love* ; but of that *free and un-self-interested Love, or Will of God*. The Bottom of this *New Birth* is not *Self-desire* ; but the Desire and Thirst after this free *Rectitude of Spirit*, that is released from all *Self-will and Self-seeking*, and is wholly actuated and regulated by the *Will and Spirit of God* ; seeking nothing for its self as self, but the Glory of God, and the Good of the Creation. So that there are really *two Principles of Life* in the truly *Regenerate* ; the *Spirit of God*, and the *Spirit of this World*. And therein we feel the Genuine Motions of the *Spirit of God* ; in that it draws us from *Selfishness* in whatsoever Mode or Dress, and discovers both the Actings and Deformities of
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that foul Principle, and so raises in us that *Thirst* and *Hunger* after the Life of the *Divine Principle*, and as certain a Loathing of the Sight of the other. And here is the deepest and most pertinent Concern for *Devotion* and *Prayer*, for this *Righteousness* we *hunger* and *thirst* after, and for the Assistance of the *Holy Spirit* to perfect *Regeneration* in us, that the old Leaven may be utterly purged out, and that all our Life and Motion may be from that one Principle in the *New Birth*. Thus it is impossible but that we should heartily desire, if we have once tasted of the Sweetness of that *Divine Principle* in us, that lovely Corridor, and Opposite to the *Selfish Nature*: Which by our own Strength being not able to attain to, we are even forced to know to whom we must make our earnest Addresses; or rather, are drawn by *Divine Power* working in us to breath after God and his Everlasting Righteousness, with *Groanings unutterable*, as the Apostle speaks. And *this Operation* is really and truly of *God*: But whatsoever is resolvable into *Self-love*, may be nothing else but the Solicitude and Activity of mere *Nature*: And so some Men may seem to be more Crafty and Provident than others, rather than more Pious and Holy. *That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit*; let the one look never so trimly and goodly on't, and the other never so brokenly and contemptibly. Man naturally is inclinable to magnify himself,

self, and fancy himself able to grasp all within the Compass of his *Natural Faculties*: But in true Christianity, *the Lord alone is exalted in that Day*. This I am Certain is according to the Tenor of the *Gospel*; to whose Conduct it is safer to give up our selves, and keep to its Forms of Speech, than to be befooled by the dry Conceits, or pretended Reasonings of any Mortals, that cannot pretend to the extraordinary Guidance *Christ* and his Apostles had. Believe it, *Christianity* is another kind of thing, than some Bold Wits would make it; and is but a dead Husk, where the *Assistance of the Spirit* is not both *acknowledged* and *experienced*. But this is an *Excursion* by the By.

Let me offer only one more Passage out of our Saviour's Sermon on the Mount, where he bids; *Love your Enemies, Bless them that curse you, and do Good to them that hate you; that you may be the Children of your Father which is in Heaven, who causes the Sun to rise on the Evil and on the Good, and rains on the Just and the Unjust*. Now it seems to me a marvellous unnatural *Analyse*, to resolve the *Love of our Enemies* into *Self-love*, or Love of our selves. The *Hatred* indeed of them is evidently resolvible into *that*: Which would be an Intimation to us, that *the loving of them* must proceed from some other Principle, and from such a Love as is *Contrary to Self-love*; that is to say, an *un-self-interested Love*: Especially when we are said thereby to do as becomes

comes *the Children of God*, who is that *Essential, Free, un-self-interested Goodness*, that promiscuously showers down his Bounty on the Creation, without seeking any Utility to himself therefrom. Indeed a Man may do a Good turn to his Enemy, out of a crafty Design to buy him off, and make him a Friend; and this may very well be out of *Self-love*. But the Sense of our Saviour's Precept seems plainly to be this; That we are first really *to love our Enemies*, and then to demonstrate that *Love*, by doing *them Good*; not to love them *in Word* or *Profession*, but *in Deed* and *in Truth*. This, though it may seem Impossible to the *Natural Man*; yet it is Impossible but it should be in the *Regenerate Man*, when *Regeneration* has had its due Work, by reason of that *Divine Principle* in him contrary to *Self-love*. And this was eminently seen in our Saviour, who prayed for his Enemies who were crucifying him: Whom to fancy to pray for them out of *Self-love*, were a Conceit, I know not whether to term it more *Ridiculous* or *Blasphemous*. And without all question, we are called to the same Spirit that was in *Christ Jesus*, *to love our Enemies*; even such as would martyr us, maul us, and murder us: For *Christ* even died for them that did so to him, leaving us an *Example*, that we should really and sincerely *love our Enemies*: Which, as I said, cannot arise out of *Self-love*; but out of a free, un-self-interested Benignity of Spirit, the Image of God and Christ in
us;

us ; that *Divine Nature* we are called to partake of under the Dispensation of the Gospel.

Add unto all this, the *Examples* of that *Heroical Ardor* in *Moses* and *St. Paul*, in the Behalf of the People of the *Jews* ; the *One* being willing to have his own Name blotted out of the Book of Life, rather than the Sins of the People should not be forgiven ; the *Other*, to be accursed from Christ, upon condition they might be converted to him : Which, I must confess, I do not know how to resolve into that strait-laced Principle of *Self-love*.

I shall conclude all with the mention of that *Divine Grace* of *Charity*, which *St. Paul* makes so *Hyperbolically* transcendent a *Way*, so *Seraphical* a *Virtue*, that he prefers it before the *Language of Angels*, before all *Knowledge of Prophecies* and *Mysteries*, all the *Power of Miracles*, even to the removing of Mountains ; and to be so *Sublime* a Dispensation, that *though one give all his Goods to the Poor, and his Body to be burnt*, yet he may fall short of it. Can we think that this is a *self-seeking Charity*, or a Love that has for its very Principle the Love of a Man's self ? Is that such a *Seraphical State*, to love God or our Neighbour *for our selves* ; that none of those great things there mentioned, are to be Compared to it, but are to be held as nothing in Comparison of it ? For *that Love*, be it of what it will, that is founded on *Self-love*, is but *Natural* or *Animal Love*, not *Divine* ; and yet some of those things

things above specify'd are *Supernatural*. How then can this *transcendent* Grace of *Charity* be lodged so low as in *Self-love*? Or if it be so; How can the Apostle undertake for it, that it being resolved into *Self-love*, it will not *seek its own*; that it will not *περπερεν'εσαι*, do any thing scurvily, or unworthily; that it will not be *puffed up*, and *swelled*, and *heaved* (*Self-love* being at the bottom) even to a Wild and Blasphemous *Enthusiasm*, and to the flinging off both the Person of Christ and his Gospel, to magnify themselves: And lastly, that it will not *α'χημονειν*, do any thing *unseemly* or *unbecomingly*; whenas there cannot be any thing more rude and uncomely, than for me to subordinate the Love of God, and of the whole Creation, to my self; as if I was such a Precious *Paragon*, as that all Loveliness I could own in God, were reflected to me from his loving me; nor could seem lovely to me, but in reference to my self, or the Love of my self. Nothing methinks is more monstrously *unseemly* in ill Manners, than this Carriage of ours towards God; though it's Probable, a meer *Natural* Man may never be aware of the *Grofsness*, or the *Rusticity*.

These, in brief, are the *Reasons* that occurred to my Mind, as I had Leisure to think on this Matter, whereby I might hope to convince you; That *Self-love* is not the very Principle of all Love whatsoever, to God or Man: But that there may be a more *Divine Principle* ingrafted in us, which I cannot call by a better or more Compendious Name

Name than an *un-self-interested Love*: Which I look on as the Chiefest Fruit of the *Spirit of God*; and which strengthens us against that other *Selfish Principle* abetted by the *Spirit of this World*.

There is a *Fear of God*, and there is a *Mercenary Love of God*; and these indeed are resolvable into *Self-love*: And the *Scripture* often applies it self to *this Principle*, to hale us out of the Hurry and Dirt of this World, by forcible Arguments upon those Passions. But there is intimated a far *more transcendent Way*, as St. Paul calls it. And certainly *Regeneration*, and the *Spirit of God*, and the *Participation of the Divine Nature*, the *Life of God*, and *Renewment into the Image of Christ*, are Intimations of a more *Noble Condition of Mind*, than of *Fear or Mercenariness*. But I will not be over-tedious to you.

I should not have given you thus much Trouble, but that I understood by our Friend Mr. L. that you was desirous to hear from me about this Point: Which therefore, in Obedience to your Desire, I have done; and I hope you will interpret it no otherwise than it is intended, as a Testimony how much I am,

Dear Sir,

Your affectionate Friend

To serve you,

HEN: MORE.

LET-

LETTER V.

I HAVING not Time, nor (as I thought *The Second* then) so fit Opportunity, to communi-*Letter con-*cate the *Notes* I had writ on your *Letter*,*cerning Self-*when you was with me at *Cambridge*; and*love: Written* being disappointed by my Illness, of my*to the same* intended Journey to *London*; I thought it*Author* requisite, you interpreting my *other Letter* so Candidly, to communicate them to you by *this*: Which that I may do with more Distinctness, and less Trouble, I shall take notice of the *Sections* your Letter is distinguished into; and so speak to them, or Passages in them, according to the Order that I find them.

And touching your *First Section*, I shall only observe this; That I guessed right in some Passage of my former Letter; wherein I intimated my Opinion of you, that I conceived your *Nature* and *Disposition* to be far Better than your *Doctrine*, as you expressed it, or at least as I understood it.

But I must confess, I do not understand it so thoroughly yet, as to know so distinctly as I would, where about we are; or exactly to make up our *pes computi*, as I told you in a pleasant Mood here: Though you begin very *Methodically* in your *Second Section*, in *Defining* what you meant by *Self-love*; That it is the *Principle of Self-preservation*, that *Love and Kindness* we have for our own *Being and Nature*. The latter part of which *Definition* is abundantly enough of it self;

self; and the Notion is so Obvious of it self, that it wants no such *Explication* I conceive: But the *Distinction* of the Notion lies here; Whether by *Self-love* you mean the loving of one's self *as self*; which was the Main thing to be settled. For a Man in loving the whole Creation of God, does consequently *love himself*; but not *as self*, but as Part of that Creation. Whence it is Manifest, that loving one's self *as self*, is not as Necessary to us as Shining is to the Sun, or Burning is to the Fire: But our *Love to our selves* may hold of a more Noble Tenure. Nor is the Question, Whether *Self-love* be Vitious; but whether there be no Love unbottomed on *Self-love*? For a Man, as a *Reasonable Creature*, (which you take notice he is in *this Section*) cannot love himself *as self*: For *that* is a Blind and Insignificant thing to *Reason*; and is rather an Obstinate Humour, or Brutish Instinct: But he is *to love himself*, that is, *to wish well to himself*, upon some other more *Rational Accounts*, and Deducible from an *Higher Principle*. And yet notwithstanding, you seem to me by *Self-love*, to understand the loving one's self *as self*, by what you declare *Sect. 8. That every Being, good or bad, loves it self as self*; and that you cannot conceive it to be otherwise.

In the *Third Section* I would enquire, what is meant by *Self-love*, being so great a *Principle* of all *Virtue* and *Religion*: Whether an *Occasional Beginner* of them, or *Furtherer* of them; as (to use a Familiar Illustration) the

the Love of *Gingerbread* may be to a Child to learn his Book; who, when he grows older, may grow in Love with his *Book*, that is, with Learning, for Learning's sake, without the Love of *Gingerbread* egging him to it? Or whether it be a *Constitutive Principle*, of which *Virtue* and *Piety* in us doth consist; or upon which it stands as a necessary *Basis*, as a Foundation is necessary to a House? In the former Sense, I acknowledge *Self-love* may be a Principle that is an *Occasional Beginning* or *Excitement* to the Study of *Virtue* and *Piety*, or *Religion*: But in the latter I deny it. It is a *Default* and *Blemish*, and *Rottenness* in *Religion* and *Virtue*, rather than an *Essential Principle* or *Basis* thereof.

In the *Fourth Section* you say; That whatever perfects our Minds, and transforms us into a *Divine Nature*, is the Object of *Self-love*. Now I conceive, That what perfects the Mind, and transforms it into a *Divine Nature*, is no more the Object of *Self-love*, than *Geometry*, *Arithmetick*, and *Metaphysick* (if I may make use of so homely a Comparison) is the Object of *Gingerbread-love*: But *Self* is the Object of *Self-love*, and *Gingerbread* of *Gingerbread-love*. And it is the *Divine Nature* that is the proper Object of *Divine Love*; which is *Diametrically Opposite* to *Self-love*. For the *Divine Nature* is a *Free*, *unself-interested* *Benignity* or *Goodness*: The rest is *Knowledge* and *Power*; which *Devils* and *Wicked Men* are more greedy of than *Saints* or *Angels*.

Again, In this Section you say; *That Religion does not extirpate Self-love, but raises and ennobles Self-love, and keeps it from sinking into the Animal Life.* But this is Impossible, for as much as *Self-love*, is the very Sink and Feculency of the *Animal Life*. I understand here by *Self-love*, loving one's self as self; and therefore *Religion* does at last quite extirpate it.

*And thou, O Self-desire,
The worst of Meteors, curs'd Voraginet,
The Wind of God shall rend thee into nought;
And thou shalt vanish into empty Air,
Nor shall thy rending out leave any Scar.
Thy Place shall not be found, though sought:
So perish shall all Human Thought.*

Self-love cannot raise the Soul towards the *Divine Nature*; unless it be as the Devil, or *Lucifer*, raised himself in his Thoughts, when he said, *Similis ero Altissimo*. Nothing ascends up into Heaven, but what comes down from it. *Divine Love*, not *Self-Love*, carries us to the Enjoyment of the *Divine Nature*. *That which is born of the Flesh, is Flesh: But that which is born of the Spirit, is Spirit.*

In the *Fifth Section* you grant readily; *That there is other Love* (which you chuse rather to call here, *other Inclinations to Love*) in *Human Nature*, besides *Self-love*; but that it cannot act without *Self-love*. But I demand; Why it may not also be granted, that this *other Love* may act without *Self-love*,
as

as well as *Self-love* without it? As in the Case of the Youth abovementioned, *Mathematick-love* at last could act without *Gingerbread-love*, as well as *Gingerbread-love* without *Mathematick-love*: Nay, *Mathematick-love* might work in Contradiction to *Gingerbread-love*, that is, in Opposition to it, quite forbidding it; *Mathematical-love* finding that *Gingerbread-love* heated the Brain so much, that it grew Unsteady and Impatient in going through *Mathematical Demonstrations*.

Again; Whereas in *this Section* you say, you cannot yet understand, how he that doth not love himself, is Capable of loving any other Being: Methinks it is marvellous Easy to conceive, that he that loves not himself *as self*, might love other Beings infinitely more than himself, if they be infinitely more *Lovely* than himself. Nay, he would necessarily do it, if his Inclinations be ordered by *Reason*. And therefore there being such high attracting *Excellencies* of Objects without a Man's self, there is no such need of *Self-love* to add any *Superpondium* to their own proper Force; but of themselves they will *mirabiles amores sui excitare*, let them be found where they will: And the intermeddling of *Self-love* would rather abate and distract, than add any Life or Energy to the other.

And lastly, I took notice also, that in this *same Section* you do assert; That if we take away *Self-love*, all other Love will either not act at all, or at least we have no Reason

to conclude it will: Forasmuch as there is no necessary Principle of Moral Actions but Self-love; the rest being under the Government of our Will and Choice, nor can ever be fix'd and certain, unless they be united to some more steady and necessary Principle. This is indeed a very weighty Passage: And 'tis worthy our Considering, first, *How steady a Principle this of Self-love is*; and then, *secondly, Where the true steady Principle is indeed to be found*. Now as for Self-love, which is as it were the Center of the *Animal Life*; it is that old slippery, guileful Serpent, on which there can be no Trust nor Stay; but 'twill find a Million of Tergiversations and wilely Reasonings to excuse a Man from his Duty, and to cloud him in all his Ways; nor will *this Principle* ever rid him from the most intricate *Hypocrisie* that can be imagined. There will be Doublings upon Doublings to save its own Head, and to slip away from the Commandments of God, by Infidelity, or false Glosses, or some Trick or other, rather than it will endure Self-denial and Suffering in whatever kind of any Consequence. Wherefore there is apparent Need of a *more steady and firm Principle* than this; which I conceive is *this, Regeneration into the Divine Nature* (in which especially is contained the *Divine Love*) come to its due Pitch. When the Love of God and Christ reigns in us, that will enable us for all things, and steadily drive us to that which is Good; nay, so necessarily

farily move us, as if it *constrained us*, as the Apostle speaks, *The Love of Christ constraineth us*, 2 Cor. 5. 14. συνέχει ἡμᾶς. It holds us, drives us, and guides us, in some such Sense as some expound ἐντελέχεια; and is the very *Soul* of our *Soul*, and an *Active Life* in us; which does as certainly actuate the *Soul*, as the *Soul* the *Body*. This is the *State of Regeneration* arrived to its due Measure; which is not attained to without proportionable *Mortification* preceding it: Which, beside the abstaining from grosser kind of Vices, is the Endeavour of extirpating all *Self-will*, *Self-desire*, *Self-reflection*, and *Self-gloriation* out of our *Souls*; to reduce Nature to a perfect Silence, a still profound Midnight of rest, from all *Self-excursions* and *Self-attractions*; that God may then say, *Fiat Lux*, and perfect the *New Creation* in us. This is a *Parable* of most sure and inestimable Truth. And when he is come hither, he has then a *steady* and *necessary Principle*; indeed as necessary and steady as that of his *Natural Life*. But here the Love of a Man's self as self, is abolished; and though he hates not himself, yet he hates all *Selfishness*.

In the *Sixth Section* you do assert, *That Self-love is the Principle of our Love to God and all Goodness; because the Love of God is our Happiness, and out of Self-love we seek our Happiness in the Enjoyment of God, as our Last and Highest End we aim at in Reference to our own Happiness.* Here I grant, *That out of Self-love we may seek our Happiness*

pinefs in the *Love* and *Enjoyment* of *God*, in a confused and uncertain Notion thereof. But yet I add, that if the *Love* do ever really enter into the *Enjoyment* of *God*, as *He* is recommended unto us by the Bosom-Friend of our Lord *Jesus*, and stiled *Love* (which it were Absurd and Prodigious to conceive to be *Self-love*; as if *Little Self-love* had the Ambition of enjoying the Acquaintance of that *Great* or *Infinite Self-love*) all *Self-love* will *ipso facto* be shut out of Doors: Forasmuch as *God* is not *Self-love*; but an *infinite, eternal, and free un-self-interested Love* or *Goodness*. And therefore when *Self-love* seeks or asks the *Enjoyment* of such a Being, she asks she knows not what (as it was said in the Case of *Zebedee's Children*) and would subordinate this her Highest pretended End to the Accomplishment, if she could; of her own *Self-desire*: Which the Soul touched with the *Divine Love* does not, nor does affect to do. But knowing her *Happiness* does consist in the *Enjoyment* of *God*, she knows withal, that it is the *Enjoyment* of a free and *un-self-interested Goodness* and *Love*: And that her *Happiness* consists in the being renewed into the *Image* thereof; whence she is replenished with a free and *un-self-interested Love* towards *God* and the whole Creation; and receives this, not as a Spoil and Booty, to arrogate it to her self; but as a Copy of her Duty, and an Internal indispensable living Law of the Eternal *God*, whereby she is able to act according to that

that Precept of the Apostle, *1 Cor. 16. Let all your Works be done with Charity.* And therefore she desires those *Visits* from God, not out of *Self-love*, but out of a *Love* to the *eternal, free, un-self-interested Goodness*; that she being actuated thereby in *Life* and *Power*, that *Principle* of a *free, un-self-interested Love*, may be the more firmly established in her. Whence it is a plain *Contradiction*, to say she *subordinates* the *Enjoyment of God* to her *self* and her own *Will* and *Desire*, when she acknowledges no *other* *Enjoyment of God*, but by a *Communication of Love* and *Benignity* perfectly *un-self-interested*. And indeed, whosoever loves God as the *Maker* of the *World*, and great *Benefactor* to every *Creature*; it is manifest, that not the *Thousandth Part* of that *Love* is bottomed on *Self-love*: Nor does it want so *Metaphysical* a *Wit* to distinguish the *Proportion*; and even *Vulgar Capacities* are capable of the *Consideration*.

As for that which is at the *Close* of this long *Section*; I freely confess, that it is no greater *Affront* to God, to love him for being *Good* to us, than to be *Grateful*; and that neither of them are simply an *Affront*. But if we neither have, nor express any *Love*, but only on the *Score* of his doing *Good* to us, when we have such an *Infinite Number of Relations*, or *Fellow-Creatures*, to which he does *Good*; This *Service*, I believe, will appear very lame and ungrateful; it so distinctly insinuating,

that saving that we love our own Interest, God would be wholly neglected by us, however *Perfect* he is in himself, or *Good* to others. And therefore the *Gratefulness* of such Men cannot but be ungrateful to God, and distasteful; it having so rancid a Smack of *Selfishness*, and nothing else: And their loudest *Thanksgivings* would be but the empty *Noise of sounding Brass, or tinkling Cymbals*. But that *un-self-interested Love* whereby a Man loves God and the whole Creation, necessarily contains in it the Love of a *Man's self*, though not *as self*; and therefore the Duty of *Gratitude* for his particular Share of Enjoyments: Which it is his Duty to chuse more particularly upon Occasion, and more concernedly; Himself being more particularly concredited to his own Care and Trust: But he that cares not for God, but only in reference to *himself*, let his *Thankfulness* be never so goodly, it is but *Hypocritical*; and he does really subordinate God to himself, which is a kind of *Idolatry*. So necessary is it, that our *Love and Service of God*, be Built and Bottomed upon some Better Principle than that of *Self-love*.

And now in the *Seventh Section*, whenas you say there, *That our Love to our selves makes us Careful to love and please God, and to obey him in all things; and that this is so far from being a Fault, that it is the Glory and Perfection of our Nature, &c.* I say, These are fair Words, and finely guilded over, but Corruption and Imperfection is

at the Bottom. Let the Fruit and Works of *Self-love*, as self, seem never so goodly; yet the least pressing of them will make them fly into Dust, as those Apples of *Sodom*. This Controversie St. *Paul* has decided to our Hands; who declares, that *without Charity* (and that surely is no *Self-love*) *all is nothing*: Nor is there any *Perfection* without this *Charity*. How then can this *Self-love*, with its Works, pretend to be Man's *highest Perfection*? All this is mere *Flesh and Blood* (lofty, but weak; and yet would stand on its own Foundation) but shall never enter into the *Kingdom of God*. *Regeneration* is another Bottom, and quite Opposite to the *Carnal* or *Animal* Foundation of *Self-love* and *Self-desire*: Which, though it be the Work of God in the *Animal Life*, or Brutish part of Man, and therefore is not to be quarrell'd with in its Order or Region; yet for a Man to say, because it is the Work of God in the *Animal* Region, it must needs be carried into the Region of Holy Angels and *Souls of Men made perfect*, is methinks as Homely a Conceit as if one should imagin, because Marriage and Propagation are the Works of God in this Lower Sphere of Nature, therefore that also shall be part of our Portion in those Higher Mansions. And whereas you say, that *we cannot do otherwise*. To this it is easily answered, That what is *impossible with Man*, is yet *possible with God*. These ill Surmizes arise out of that mistaken Principle, That Man by
his

his *Natural Power* is the Artificer of his own Salvation: Or, That *Regeneration* is an overly Dilute thing, that signifies only some Change of Opinions, or a Belief of some greater Concerns after Death than we were aware of before; but that there is no *New Life* or *Substance* imparted in *Regeneration*; and that all is to be done by our *Natural Abilities* we have already: When as our Saviour *Christ*, with the strongest Asseveration imaginable, tells *Nicodemus*; That unless a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God. And indeed, this is the very thing you expressly profess in this very Section; That the *Divine Spirit*, when it renews and sanctifies, does not put any *New Principle of Love* into us, &c. Certainly, unless the *Unregenerate Man* has the true *Divine Love* in him, he does: But that *Love* which is resolved into *Self-love*, cannot be *Divine*. That is a Notable Passage in the First of *St. John*, touching true Believers; Which are born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. What can be more *Emphatical*? And so *Christ* to *Nicodemus*, That which is born of the Flesh, is *Flesh*; and that which is born of the Spirit, is *Spirit*. The Wind bloweth where it listeth, and thou hearest the Sound thereof; but thou knowest not from whence it comes, nor whither it goes. So deep a Mystery is real *Regeneration*. But if there be no *New Principle of Love* ingenerated in *Regeneration*, Ordinary People might easily discern in what Corner

Corner the Wind stands: All then is from *Self-love*, and circles into *Self-love* again; which every Capacity might easily conceive. But such are not those that *are born of God*: They are not born of the Will of Man, but of the Will of God. And so in St. Peter, we are said to be born again; not of corruptible Seed, but of incorruptible. And we are also fed by the Body and Blood of Christ. John 6. 55. *My Flesh is Meat indeed, and my Blood is Drink indeed. And he that eateth not my Flesh, and drinketh not my Blood, hath no Life in him.* What a real thing *Regeneration* is, we may conclude from the Nourishment. But we have no Time to insist on these things. Only I will add, that methinks it is a thing more Intelligible, that a New Principle of *Love*, which we may call *Divine*, is implanted in us in our *Regeneration*; than that the Spirit of God should so order it, that out of Love to *our selves*, we should love God *above*, or *more than* our selves; which, methinks, comes nearer to a Repugnancy.

As touching the Two Passages, you take more Special notice of in my Letter; to the former of them, in the *Eighth Section*, you object these three Things.

First, *That God loves himself as self*; because every Being, good or bad, does so. But this is only said, not proved. And a Man's own Sense, in this Corrupt State, is no good Evidence. And besides, if it were so Natural and Necessary to every Man to love himself *as self*; How comes any
one

one to be out of Conceit with himself? Moreover, where *self* is such a dark, blind, and jejune Object, and so Common to all things, that it is hard to conceive it in its due Notion, without some Recourse to *Vital Characters* to take hold of it, whereby to esteem it one way or other. Otherwise, every Thing or Being has as much Reason to love and value it self at the highest rate as any other: For every thing is as much *self* as another. Wherefore certainly God, the most *Excellent* of Beings, did never stoop to so low and promiscuous a Tenor, as to love himself *as self*, right or wrong, vile or pretious; but as he is so *Excellent* a Nature as to be that *eternal, infinite and un-self-interested Goodness*.

The second thing you object is; That though God, in the making of the World, and in all other Acts of his Beneficence, is un-self-interested, and so acts out of un-self-interested Love to the Creature; yet that is no Example for us, nor Engagement upon us to affect an un-self-interested Love; because God wanted nothing, and therefore could have no Occasion to act out of Self-love, or for any External Advantage to Himself. But I answer, That though our Nature be such, that we want things, yet there is no Necessity, or Liberty, thence given us of endeavouring to get them merely for our selves, *quatenus* selves; but because it is Congruous that any Creature in such Circumstances should have such things, for the supplying its own present

sent Wants: For to seek them merely for one's self *as self*, that is a Principle more Abject and Brutish. And when we are well stored with good Things, then we may communicate them, without any Respect to our selves (Nay, we are obliged to do so, upon that Precept of our Saviour Christ; *Be ye Perfect, as your Father which is in Heaven is perfect*) but out of mere Love to the Creation of God; imitating therein the *Divine Goodness*, and Mindful of that Other Saying of our Lord, *Beatius est dare quàm accipere*; because it makes us *more like* unto God, and argues us *more like* Him: That is the Meaning I think of *Beatius* in that Place.

Your *third* and last is a very Pleasant and unexpected Objection, and looks as if you had a special Kindness for the Phrase *Self-love* more than for the thing. And in brief, if I mistake not, it is this; *That supposing* God an un-self-interested Goodness, or Benignity, *and that he acts according to this Nature of his; and supposing* Good Men to act out of an un-self-interested Love; yet both God and they, *forasmuch as they delight in so acting, it is manifest that their acting is resolved into Self-love, or Love of themselves, because they delight themselves in so acting.* That the real Sensation of un-self-interested Love (for as for the Notion thereof, it signifies no more than the Picture of a Rose, or of a Flame, as to Scent or Warmth) is the most pleasing and delightful Sensation that the Soul of Man can have Experience

rience of, is most certainly true; and the very Flower and Quintessence of the Delight felt in *this Love*, is the *Freeness* and *Un-self-interestedness* thereof: But that therefore the delightful *Un-self-interestedness* of *this Love* should be resolved into *self-interested Love*, or *Self-love*, or Love of one's self as self, seems to me a perfect Repugnancy: And therefore it will still remain true, that there is a Love not bottomed upon, nor resolvable into *Self-love*. And besides, this Love, though thus transportingly sweet, is not felt simply as a Delight, but as an eternal and indispensable Law of *Divine* or *Moral* Congruity to the Soul; and that there is an inviolable Obligation upon her to be so affected, as being then so as she should be; which, methinks, is not according to the Notion of *Self-delight*, or *Self-pleasing*. And lastly, it is apparent, that it is not *Self-pleasure* she is taken with (which *Selfishness* will easily quit for fear of greater Pain) but with the *Divine Congruity* of this Law of *un-self-interested Love*; because she will endure all Hardships whatsoever, even the Pangs of *Death* it self, rather than quit it: Whenas it is hard for the *Mercenary Love* to reach so far; *The Hireling sees the Wolf, and flies; but the good Shepherd lays down his Life for his Sheep*. It was this *un-self-interested Love* of Mankind, simple and free, that carried our Saviour thro' all his *Bitter Sufferings*; He foreseeing what an *Instrument* God would make of him,

him, and what *Advantages* he should purchase, for the Good of his *Church*, by his *Death* and *Sufferings*.

From the *other* Passage of my Letter, where I say, *There is a Fear of God, and there is a Mercenary Love of God; and these indeed are resolvable into Self-love;* in *Section the Ninth*, you make this Collection: *If so, say you, Self-love may be the Principle of our Love to God: Which was all I asserted.* But I answer, It is the Principle only of our *Mercenary Love to God*: But all Love to God is not *Mercenary*; and the *other* is infinitely more than *that*, which is, or at least ought to be: And of that which is not *Mercenary Love*, *Self-love* is no Principle in any other Sense than I have intimated upon the *Third Section*. I grant there is a *Mercenary Love of God*, which is a-kin to *Gratitude*, and therefore good and acceptable in its Season: But this is not the Highest Perfection we are called to; nor are we to stick there, but to get into that *more Excellent Way*. And if this be all that is asserted, That of some kind of Love to God *Self-love* is the Principle, no Considerate Man will ever gain-say it. But the Error is, when it is asserted, *That there is no Love of God but what is resolvable into Self-love; which is a kind of Theological Hobbianism.*

At the Close of your *Ninth Section*, and in your *Tenth*, you seem to affirm; *That Faith, that is to say, the Belief of a Reward to come in the Other World, makes us the*
Sons

Sons of God. This is a Law-subtilty I was never yet acquainted withal: I never yet understood, that the Hope of an Inheritance should make a Man a Son, though he was never Born of the Party he expects it from. *To be the Son of God, is to be born of God,* both in Common Sense, and according to Phrase of *Scripture*; as in that of St. John, Chap. 1. *The Sons of God* are there said *to be born, not of the Will of the Flesh, nor of Man, but of God.* Regeneration makes us *Sons*; not the Belief of an Inheritance: And therefore to act only out of the *Hope of an Inheritance*, not out of the *Divine Nature* we partake of by the *New-birth*, is not to act out of a *Filial Spirit*, but a *mercenary and servile*.

This is the *main* of those *Notes* that I had writ for you, against your coming to *Cambridge*; which I leave to your Serious and Candid Consideration, desiring that GOD may give us a right Understanding in all things: To whose Guidance and Protection I commit you; and rest, &c.

LETTER VI.

— BUT I shall leave Des-Cartes for the Important present, and Propound some thing new to Queries proposed to the
 You. Sir, I do really think my self infinitely obliged to you in many Respects: But if you Doctor, by
 Please to deliver your Opinion freely and the Right Honourable the
 fully in Answer to those Enquiries I shall now make, You will more particularly Engage me Lady Vis-
 than ever. Upon the Reading of your Poem countess
 of the Præ-existence of the Soul, and serious thinking of it, I desir'd to be satisfied in Conway;
 Four Particulars, which are these. extracted out
 of one of her
 Letters.

First, Whether God did create the Matter for the Enjoyment of Souls, since they fell by it?

Secondly, Whether the Soul could Enjoy the Matter without being Clothed in Corporeity; and if it could not, how it can be the Fall of the Soul that makes it Assume a Body?

Thirdly, Upon Supposition most of the Souls fell; Why they did not all Assume Bodies together: And how Adam can be said to be the first Man, and all Men to Fall in him, since they Fell before: And how the Souls of Beasts and Plants came into Bodies?

Fourthly, How Man can be Restor'd, to what he Fell from; And why the Devils that Fell; cannot? Why Christ's Death should Extend more to One than to the Other?

I take the Boldness, Sir, upon me to request your Resolution to these, none being more able than your self. I desire you would take your own Time in the Answering of them,
 U ther

LETTER VI.

that they may be no Hindrance to your own Occasions: And I shall take it for a greater Courtesie of you, to take the longer Time to Enlarge your self fully, then to send me an Answer less Satisfactory sooner. I do not say this, that I think you cannot very readily Reply to any of these: But because, I know this may occasion a considerable Discourse from you; (though propounded with very little Advantage by me; and yet, I hope my Meaning will not be obscur'd through the Meanness of the Expression) which I should be very unwilling to be depriv'd of through too much hast; or that you should neglect any thing of more Concernment to your self for it. Pray pardon the Trouble perpetually occasioned You through the Importunity of,

Sir,

Feb: 11.
165 $\frac{1}{2}$.
Kensington.

Your sincerely affectionate

Friend and Servant,

A. C.

LET.

L E T T E R VII.

“ **W**HETHER God did create the *His Answer*
 “ *Matter* for the Enjoyment of Souls, *to the above*
 “ since they *Fell* by it. *mentioned*

That I may leave no Scruple behind, I *Queries.*
 will break every *Quere* into as many
Questions as I can imagine probably to be
 included in them. As haply here may *Three*
 lye in this *First*. viz. “ Whether God
 “ created the *Matter*, since it is the *Bane*
 “ of *Souls*? 2. If he *did* this, Whether
 “ he made it for their *Enjoyment*? 3. Whe-
 “ ther the *Soul* may *fall* by that which was
 “ made for her *Enjoyment*?

To the *First*, that God hath created the
Matter, I conceive, I have little less than
Demonstrated in my *Antidote*, *Lib. 1. Cap.*
8. whither I refer you.

To the *Second*, I say, That God *did*
 create the *Matter* for the *Good* of *Souls*:
 Which will seem less strange, if we con-
 sider, that the very *Nature* of a *Soul*, is to
 have an *Aptitude* of *vital Union* with the
Matter; and for my own Part, I suspect
 it scarce ever is wholly *disunited* from it:
 But hath either a *Body* of *Light*, or of *Air*,
 or some *vaporous*, or such like *Consist-*
ency: All which are as truly *Matter* as
 the *Earth*, though finer and purer. So
 that the *grand Difficulty* is resolved into
 this: Why God would at all create *Mat-*
ter, and *Human Souls*, which have of their

own Nature such a vital Congruity and Sympathy with this Corporeal Substance.

But I answer, That the *corporeal Creation* doth not at all *lessen* the Number, or *straiten* the Region of *pure Intellectual Spirits*, that have no Sympathy at all with Matter: But when you have phansied that Creation as ample as you can, though you should extend it as far as the *Presence of God* himself, yet this doth not exclude the *material Creation*, no more than the *Matter* doth *God*. Wherefore that God might bring into act the Residue of what the Divine Fecundity would afford; he created *Matter*, and several *Degrees of Souls*, (if I may make use of the Word in so large a Sense) that is, of such Spirits as had all of them an Aptitude of being vitally conjoyned with the Matter. The lowest Degree of which, (according to some) is that of *Plants*; the next, is that of *Beasts*; in neither of these is there Liberty of Will. But from these up to the highest there is. And those at the *top*, I conceive, do very highly and vigorously Inactuate the *Matter* which falls to their Share for their *Vehicles*; and consequently are not so *Passive: Form* there so abundantly mastering the *Matter*.

These, as many as *stand*, are mighty and powerful *Angels*; if they fall, are as powerful and formidable *Devils*. None of these, I conceive, come into *human Bodies*, nor haply of those that are some Degrees under them: But at last *Order* descends to

to such a *Pitch* of *Souls* as are fit to dwell in human Bodies, or to dwell *out* of them: And all of them, in a very *long Period* of Years, were to Descend by turns down to their *Perigee*, as I may so speak, and to Act a part for some Years upon this *terrestrial Globe*, clad in *human Flesh*: Which had been *Fate*, no *Sin* in them; and in all likelihood their return safe. And the great *Heroes* that have appeared in the World, famous for the highest degrees of *Beauty*, *Virtue*, and *Knowledge*, some not without reason conceit to be *such kind* of *Souls*, that the *fatal Period*, not *voluntary Lapse*, hath brought into the *Body*, to the great Good of the rest of Mankind. But the *general Wickedness* of the World is too strong an Argument that even *all almost* are of the *lapsed Condition*.

Having *premis'd* thus much, I briefly Answer to the *Second Part* of your Question, and more nearly to that Sense in which, I conceive, you propound it; that the *Matter* was made for the *Enjoyment* of *human Souls* themselves, though that was not the *only End* of the Creation of the *Matter*. For the *Soul* of Man having *Affections* as well as *Reason*, and there being no small part of Pleasure in the Exercise of them also, and they being more full and high in all likelihood *in* the *Body*, then *out* of the *Body*, (for the *Body* hath a more permanent *Passivity* than thinner Bodies have:) it seems reasonable, that the

Exercise of *Passions* is more *palpable* and *sensible* in the Body than out of it. Amongst which, I account *Admiration* none of the meanest, nor the least pleasing; especially when it afterwards clears up into a more distinct *Knowledge*. And I remember *Trismegist* somewhere saith; "God placed Man in this World to *Amuse* him, and make him wonder at the Objects of it. Read the 257 page of my *Poems*."

Besides, I conceive those *Souls* that are good here, are more settledly and resolutely good hereafter from their being here; and with more Ease; as he that can dance with *Shackles* will dance with more Ease without them: And he that can run in his *Boots*, will more nimbly and more easily run in his *Stockins*. Moreover they having had so *palpable Experience* of the human Condition, with more sweet and *compassionate Affection*, they are ready to help and assist those *Souls* that are yet toiling in human Bodies, if they be good and simple hearted. And the being a *compassionate Dispenser* of the *Goodness* of God, to Subjects capable, I think the most high and *beatifick Action* that the Soul can ever do *ad Extra*, as they call it: Nor can a good Soul please it self more in any thing than in that.

Wherefore it is for the *Enjoyment* of these *Souls*, that they have Occasion to act according to so divine and benign a *Principle*. And the same is to be conceiv'd of those *high Souls* that never Descend into

to *Bodies*, that it is their *great Pleasure* to do good to our *Benefactors*; or immediately to *Act*, if *Occasion* require. For the high *Pleasure* of all holy and divine Souls is to be *Ministers* of the *Goodness* of *God*: Which they could not be, if there were not *Subjects* fitted for their *Beneficence*; that is, *Creatures good* as they are, but in *Exigencies* and *Straits*, as simple and well meaning Souls are here in the *Body*.

But, besides the *Convenience upward* of Souls coming into human *Flesh*, there is also *Advantage downwards*, if you look upon the rest of this *terrestrial Creation*: For what an *headless* thing had it been, if there had not been such a *Creature* as *Man*. Which *Consideration*, I having prosecuted in several *Places* in my *Antidote*, I hold it needless to say any thing further of it here. Wherefore I will conclude, that it is no *Sin* to be found in the *Body* of *Earth*, much less of *Air* or *Light*: But to be *addicted* so to the *Matter* or *Body*, as to forget *God*, and seek a *Man's self*, that is the only *Sin*: For in none of these *Conditions* are we necessitated to *Sin*, though we be to *suffer*; and, if we be good, it will be for our future *Advantage*.

Now for the *last Part* of your *Quære*,
 “ Whether the *Soul* may fall by that which
 “ was made for its *Enjoyment*. It is evident it may; and I see no *Inconvenience* at all in it. For in this *Capacity* of being *United* with the *Matter*, consists the *Liber-*

ty and *Vertibility* of the Soul, having the *Creature* and *God* to close withal, being call'd upwards by *divine Reason*, and being invited downwards by the *pleasing Impresses* of the *Matter*, and *Titillations* of *Phancy*, and *Conceit* of being some fine thing of *it self*, and doing some fine things apart from the *Power of God*. But that these Things, that, if we use them aright, would be our *Enjoyment*, by using them amiss, may prove our *Sin*, there are so many Examples before our Eyes, that I hold it fit to name none.

Your *Second Quære* is ; “ Whether the
 “ *Soul* could enjoy the *Matter* without be-
 “ ing clothed in *Corporeity* ; and, if it could
 “ not, How it can be the *Fall* of the *Soul*
 “ that makes it Assume a *Body* ? To the
 former Part of this *Quære*, you may find an
 Answer in what went before ; That the
Soul may enjoy the *Matter* without De-
 scending into humane Bodies.

To the latter Part, I answer, That the
Soul doth not *Fall* into the *Body*, unless it
 voluntarily addict it self to such gross
 and *bodily Pleasures*, and *Imaginations*,
 that it sinks into *Flesh* before the *fatal Pe-
 riod*, of which the *Platonists* speak, would
 bring it thither : For then it would come
 by the proper Appointment of *God*. But
 it is *Precipitated* into the *Flesh* by its own
 loving and liking of the *Life* of the *Body* ;
 and foolish Presages of the Pleasures of it.
 But that there should ever be since the
Earth was a Succession of *Men*, to be the
 Head

Head of the rest of this *terrestrial* Creation, I have already intimated how reasonable it is.

Nor do I think that it was any *surprisal*, and present *Exigency* of Affairs, that drove God, to create this gross *Fabrick* of the *Earth*, and the Creatures in it; but that it was suitable to his own *Goodness* and *Wisdom* at first to do it; and that it was not the Result of any *After-game*. For there is *Space* enough besides in the *Universe*, and *Matter* thin and fine enough for all other Purposes whatsoever the *Curiosity* of Man's Imagination can exco-
gitate.

Your *Third Quare* is this: " Upon *Sup-*
" *position* most of the Souls *Fell*, Why they
" did not all Assume *Bodies* together: And
" how *Adam* can be said to be the *first*
" *Man*, and all Men to *Fall* in him, since
" they *Fell* before? And how the Souls of
" *Beasts* and *Plants* came into *Bodies*?

First, Why all *Fall'n Souls* took not *Bodies* together? To this may be answer'd, That there might be so many *fall'n*, that there were not Parts enough of the *Matter* fitly prepar'd for to entertain them; neither ought there to have been: For besides that there would then have been a Necessity of presently precipitating of the *unfall'n Souls* into *Bodies* to their Disadvantage, or else that present Generation had been *steril*; it was reasonable that the *Original* of the *terrestrial* Man, as of other Things, should take its rise from *small Beginnings*.
And

And Secondly therefore (not to trouble you nor my self with the Defence of *Origen*, and *Philo* the Jew, profoundly learned, and mysterious Men, who make the Story of *Adam* and *Eve* a great *Mystery* or *Allegory*) though we should conceive that a *Fall'n Soul* actuated the *Body* of *Adam*, yet the *Matter* might have been so prepar'd, that whatever truly evil Motions there were in it, they might be slack'd by this *new Union*; and he be again put into an innocent Indifferency, or rather, advantageous Capacity; and be offer'd the choice of Good or Evil once more. For, I conceive in the present Case, no more by the Innocency of *Adam* than this. But it is no Argument, because there is no mention made of any former *Fall* of *Adam*, that therefore he never fell before.

And, Thirdly, I say, thus may he very well be accounted to be, according to Scripture, the *first* that fell in the Condition of a *Man*: And the Scripture looks no further than so.

And Fourthly; all Men may as well be said thus to fall in him, as they now are, supposing God created Souls: For they are but *depriv'd* of the *Advantage* of their Father *Adam's* Condition, because he had *corrupted* his Seed by *Sin*. But yet there is no *Necessity* neither of saying *Adam* fell before he came into the Body; because, I say, the appearing of Man in the Flesh was not a thing that God was driven to, or cast upon, by some Miscarriage, but intended how.

however, as I have above intimated : But some are so *incorrigibly wicked*, even from their *Infancy*, and are in so very small Capacity of being *good* and *virtuous*, that it is a shrewd Indignation, that it is a more *inveterate Disease* than but of *Yesterday* : and a thing unlikely that God would create a Soul, and cast it upon such *invincible Difficulties* of ever proving any thing at all holy or righteous. Wherefore it is a Sign that it had hardned it self before.

Fifthly and lastly, *How the Souls of Beasts, and Plants* (supposing these latter to have any) came into *Bodies*, (we may add also those of Men) is a thing, for the *manner* of it, if *that* be the Meaning of your *Question*, very hard to be explained. Yet I shall attempt it as well as I can ; and, I conceive, there is the *like Reason* of them all. For, I do not think that the Soul of Man comes into the Body by any *arbitrarious Motion*, no more than its *Union* is there *arbitrarious*, but *natural* : But the Soul may *arbitrarily* dispose it self to this *natural Propension* : As Man may *voluntarily* take some *Medicine*, that will afterwards *naturally* make him fall *asleep*. So the Soul may order it self in *such Ways*, when it was in her Power to have ordered her self *other Ways*, that she will be *naturally* liable to be attracted into a *Body*, or prepared *Matter* ; out of which, (with the Assistance of the *Spirit of Nature*) she makes her self a *Body naturally* ; as the
Souls

Souls of Plants (according again to some) shape a *Tree*.

But to conceive how this *Descent* into the *Body* is made, is of the same Difficulty, and no greater, than to conceive her *Union* with the *Body*; when she is there. For there can be no Notion or Tenet either truer or fitter than this; that there is a *vital Congruity* betwixt the *Soul* and the *Body*: Which Congruity being in the prepar'd *Matter*, and it infecting or qualifying the *Air* and *Spirit* of the *World*, at a certain Distance round about, by the same Power that it holds a Soul fast when it hath caught it, doth it draw a Soul to it, being touch'd by those *vital Rays* spued out every way from it; and so as if *Mercury* laid his *Rod* upon her, she closeth her *Eyes*, falls *asleep*, or into a *Swoon*; and is carried, being senseless it self, whither that *natural Motion* conveys her; and is swallowed up into Generation, or vital Matter, which it forms and shapes into Organs of Sense; and never wakes into any *cognoscitive Act*, till she be struck by some *outward Objects* that affect her *Senses*. And it is these vital Rays of particular Congruity that fetch in Souls of Beasts and Plants (if any such there be) into rightly prepared *Matter*; whither when they have arriv'd, they straitway set upon the Efformation of that piece of corporeal Substance they are caught in, *naturally*, not *knowingly*; for as to this Act of *efforming* the *Matter*, the *Souls* of *Men*, *Beasts* and *Plants*, act after the same manner.

Your

Your Fourth, and last *Quære* contains *Three* particular Questions. 1. "How *Man* can be *Restor'd* to what he *Fell* from? 2. "Whether the *Devil* can, or not? 3. Why *Christ's* Death extends more to *Man* than to him?

I will begin with the *last* first. And methinks the *Manner* of *Christ's* undertaking for *Man* should naturally restrain it to *Mankind* alone; those *tragick* *Sufferings* of his, as of being *whipt*, sweating *Drops of Blood*, and *Dying* upon the *Cross*, being only competent to *human Nature*, not to that of *Angels*. Therefore these being accommodated to the *Condition* of *Man* only, it naturally seems to *Extend* no further than to them.

And to Answer to the Second, it doth not follow, that because God is so exceeding merciful to *Man*, that he should be so to the *Fall'n Angels*; they having in all likelihood greater Advantage of *standing*, and therefore their Fall was more inexcusable, and deserv'd less Pity. I know indeed there are some, that think there is no Reason, or Warrant to conclude, that they are in an utter Incapacity of returning to their former Condition: Nay, they pretend to say, that they know not but that though those *tragick* *Sufferings* here upon Earth in *human Flesh*, may be for *Man* only, yet he might perform some outward and external Ceremonies when he Descended into the Region of the Damned, which the *fall'n Angels* themselves being

being invited by, and laying hold upon, might be the Occasion of some of their Conversions. And they fancy it reasonable, that the *Soul* of *Christ* being to be made *Head* over all the *Angels*, as well as over *Men*, should do something in behalf of the *Angelical Orders* themselves, like a benign *Prince*; and even upon the behalf of those that most of all wanted it, viz. the *Fall'n Angels*; as many as would lay hold of the gracious Advantage offered them: And they would suggest, that they know not any either Scripture or Reason against this Opinion.

But I would have your Ladyship extreme *Cautious* how you meddle with such *Matters*, or suffer your self to be over-easily swayed by them: But to leave rather such *deeper Things* to *God* himself; or to the *free Counsels* of his own Wisdom and Providence; being herein Guided by the *Rule* of the *Word*, and the *Authority* of the *Church*.

That *Christ* in general is *Elected* to be the *Head* over the *Angels* as well as *Men*, is indeed plain in Holy Scripture. And it is but very suitable to the whole Design of Christianity, which is to bring in *Humility* and *Passive Goodness*, and *fast Obedience* to *God*, and *Resignation* to him, triumphing over all *natural* *Præ-eminence* of *Wisdom* and *Power* whatsoever.

And so our Saviour *Christ*, whose *Soul* was but of the Rank of *human Souls*, but a *fast Friend* to *God*, and a *compassionate*,
and

and an affectionate Lover of his *Brethren*, and of all the *Creation* of God, (partly because his *Order* made him more fit for this Service to his Brethren Mankind, and partly because God would set an *eminent Example*, to the whole rational or intellectual Creation, of that *high Esteem* he hath of compassionate *Love*, *Humility*, and firm *Obedience* to himself:) Our Saviour *Christ*, I say, was exalted to an higher Degree of Honour than any of the *Angels* whatsoever; for he was made *Head* of them all. The *Good* have been allow'd generally to be *Benefitted* as well as *Rul'd* by him; and *Confirm'd* in their State of *Glory* and *Goodness*: But for the *evil Angels*, we know nothing in particular, as to any *Benefit*, and they must be left to what God hath ordered for them.

Now for the *first* particular Question contained in your last *Quare*, viz. "How
" Man can be *Restored* to what he *fell*
" from? I must pronounce of it, that it is the *best*, and most *material* Question contained in all your *Quaries*; and I shall very willingly, tho' as compendiously, tell you, not my *Opinion*, but my certain *Knowledge* and *Experience* of it.

To say nothing therefore of the *first Rudiments* of *Christianity*, amongst which the main point is the *Belief* of *Remission* of *Sins* through the *Death* of *Christ*, who was made a *Sacrifice* for *Sin*, to assure Poor affrighted Mankind of the *sincere Love* of *God* to his *Creatures*; and that he is throughly reconciled
to

to them, if they will but come in, and embrace the good Tidings, which we ordinarily call the *Gospel*; I say, I will pass over this, as lying but at the very *Threshold* of *Christianity*; and concerning which, I suppose, I need not speak any thing to you, whose Education hath been such, that for the ordinary *Articles* of the *Christian Religion*, it is likely you may have them more punctually and readily in your Mind, than he that writes to you. But, I shall not trouble you with any *Credenda*, tho' I must profess, that we can be no otherwise *saved* than by *Faith*; but such a *Faith* as has this noble *Object*, viz. *The Power of the Spirit of God, upon the Soul of Man*, whereby he is *Encouraged* and *Excited to conflict with, and to Overcome all his spiritual Enemies*; that is, all Vices both of *Flesh* and *Spirit*: And this is the *first Principle*, I shall recommend to you, as the most *necessary* that your Heart or Mind can entertain; and the most *useful* and *effectual* for the *Recovery* of what is *lost* in us. For by this *Faith* is he that is the *Seed* of the *Promise* born in us; which is *Christ* according to the *Spirit*, the glorious *Image* of *God*; or the *New Man* which after *God* is created in *Righteousness*, and *true Holiness*, Ephes. 4. 27.

That you may understand this *Truth* the more fully, I have sent you a *Discourse* of mine, that happily comes to my Memory; and will save me a great deal of Pains in writing the same thing anew. By what I
have

have intimated here, and by what you may gather out of that *Discourse*, you should understand what *Faith* it is whereby we *Recover* what we *Fell* from; or at least arrive to what we are ordained for; viz. the *Image of God*; which is that, without which there never was, nor is, nor will be, nor indeed can be, any *Salvation of our Souls*; “there is no Name under Heaven whereby we can be saved but this. Now this *Faith* in the *Power* and *Goodness* of God, that he is both *willing* and *able* to *destroy Sin*, and *Raise Jesus Christ* from the *dead* in us, hath this double Effect; *First*, It makes us *Pray* to God earnestly for a *Discovery* of all our *inward Corruptions*, and for *Strength* to *Destroy* them as they appear; and the more *Power* and *Strength* we get thus by *Faith* and *Prayer*, the more eager and desirous we are to have *discovered* what is amiss in us; that we may let nothing lodge within us that is contrary to the *Will of God*, and that Measure of the *Divine Life* manifested in us. *Secondly*, It makes us very *watchful* in our *outward Actions*, which we have a *Command* over. For how can we conceive our *Prayers* for *Power* against our *inward Corruptions*, such as *Envy*, *Malice*, *Self-seeking*, or the like, which we find not in our *Ability* easy to overcome, to be *sincere* and *acceptable* to God, while we do not make use of that *Power* he has given us already as far as it

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will

will go ; and it will go very far in the regulating the Actions of the *outward* Man.

As for Example ; With what *Face*, unless it be that of an *Hypocrite*, can I ask God that he would give me Power to destroy *Envy* in me, which is not in my own Power to destroy ; if I in the mean time neither *Speak well* of those I *Envy*, nor yet forbear to *Speak ill* of them ; both which are in my Power. This is one single *Instance*, but there is the same Reason in all the rest.

Wherefore, in short, I conclude, that the most *effectual* Means of our *Recovery*, and *Restoration* to what we are *fall'n from*, consists in these Three ; 1. *Faith* in the Power of God for *Extirpating* of all *Sin*, and the *Consummation* of *Righteousness* in our Souls ; and this is that *Righteousness* of *Faith* far above that of the *Law*. 2. *Earnest Prayer* to God for the communicating *Light* to our *Minds*, whereby we may discover what is *Evil* ; and for *Strength* to resist it, and overcome it, and cast it out like a Weed pulled up by the Roots. 3. A wary and *watchful Walking* in all *external Righteousness*, such as is performed by the *outward* Man ; and is in our Power to perform ; that we may be thereby assured, that our *Devotions* are *sincere* ; that we may not seem to *mock* God, by asking him *more* of that, of which we may be judged to have too much, unless we made better Use and Improvement of it.

This,

This, I am sure, is the *true Way to Life and Glory*; and I know no other but this. It is not *Reading of many Books*, nor *Joining with Sects*, (tho', I don't deny but that may sooner teach a Man to *Cant* and talk *Gibberish*, or use fair, smooth, *formal Phrases*, and religious *Words*) but it is the *constant and resolved Practice* of those few *Precepts*, that I have set down, that will make a Man find that coming in which is *real*, and truly *transformative* of his *Nature*, into a *new Condition* indeed: Which, when it hath its perfect *Upshot*, placeth him there where he must with *Joy and Triumph* acknowledge he would be; and *Desires* to be no where else; for he hath arrived to that *Life* which is truly *Eternal*; and which the putting off the *Body* doth not *Change* or *Dissipate*, but in a most high and thorough Measure *Perfect* and *Consummate*.

Wherefore for any One that hath a *Desire to Ascend* thither from whence he is *fall'n*, if he have a *Faith* in the *Mercy* and *Power* of God, that he is *able* and *willing* to help him out of this *lapsed Condition*, he is forthwith to *Examine* himself what *Light* he hath for the *Discerning of Good and Evil*; and what *Power* he hath to close with the *One*, and relinquish the *Other*; and faithfully to make use of that *Power* his own *Conscience* tells him he hath to follow the *Good*, and to decline the *Evil*; and with devout *Dependance* on God, and hearty *Prayers* to him, in the Name of *Jesus Christ*,

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the *Author* and *Finisher* of our Salvation, to wrestle and *strive* with God, and, if I may speak it with reverence, to *Adjure* him in the *Name* of his Son, by his *Death* and bitter *Passion*, and all his *Sufferings* here upon Earth; by those gracious *Promises* and plain *Commands* to *Ask* the *Father* in his *Name*; that he would be pleased to look upon all *these*; and that he would not suffer his merciful *Design* of sending Christ in the *Flesh*, to be *vain*, and of *no Effect* to his *disquieted Soul*; but that he would discover every Day more and more of his *Will*, and afford Power to *Effect* it; that whatsoever is contrary to *Christ* and his Kingdom may be *cast out*; and God alone may *Rule* in his Heart for ever and ever.

Assuredly, *Madam*, whosoever prays from his very *Heart*, and for such Things as he is *Commanded* to pray for, and such is this *Renovation* of his *Mind* into the *Image* of *Christ*, doth not *beat* the empty *Air* with his *Breath*; but will find as *real* an *Effect* of it, as ever he did in any *natural Action* in the *World*; as, suppose in *shaking* of a *Plum-tree*, or *Eating* the *Fruits* of the *Vine*.

And these Things are best performed, when you silently *Commune* with your own *Heart* in *private*; but publick *Devotions* or vocal *Prayers*, tho' they are very comely for outward *Order*, and the external *Face* of *Religion*, and no less profitable and necessary in it; yet they are
not

not of such Consequence, in some sort, to one in this Way. But tho' following this Course, you shall have the best Teacher, yet I would have you by all Means, give all civil and christian Respect to the Priest or Minister, however some *high-flown Spiritualists* make it their Business to trample upon them, and to decry them as *Antichristian*.

But above all Things, *relieve* those that are in *Want*; especially such as, so far as you can perceive, have a good Mind towards God, and his Son *Jesus Christ*; of whatsoever Sort or Profession they be; the *Papists* themselves not excepted: For in so doing, you shall do *Your self* good haply both in *Body* and *Soul*. And tho' you cannot for the present do these Things with such *Affections* of common *Love* and *Compassion* as you could wish, yet do them however; and pray to God perpetually to *renew* and *perfect* your *inward Man*: But if you take a *Delight* and *Complacency* in such like *christian* Actions, *thank* God for it; and ascribe all the *Glory* to him alone.

These Things I thought fit more expressly to speak unto you; because these latter Ages are grown so perversely *Hypocritick* in Matters of *Religion*, as that they make it their Business to subvert the *only Design* of it; which questionless is the *perfecting* and *accomplishing* of every *Man's Soul*, in *particular*; and a comfortable *Communication* of *Good* one to another.

Thus, Madam, have I dealt *plainly* and *openly* with you, as I would do with my *own Soul*; and if you find any Good coming to you by what I have writ, give God alone all the *Thanks* and *Praise*; for, I being *nothing* of my self, there can be nothing at all due to

Your Ladyship's Affectionate

Friend and Servant,

HEN: MORE.

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LETTER VIII.

S I R,

I HAVE had this long time an Intention to write to you; but having this more than ordinary fit Opportunity of sending, I could now no longer forbear. It is to thank you for your Visit at my Lodging in *Paul's Church-yard*, when I was last at *London*, though I had not the Happiness then to be there; and for your kind Intention of writing to me, and sending me some Books. But that you did neither, I conceive, was because you might be afterward informed, that I had bought the very Books that you intended to send me (and it was an Omission in Mr. *Kettilby*, that he did not inform you so at his Shop) and so the Occasion of Writing ceasing, you forbore to write. Indeed meeting with the little *Pamphlet* of yours, newly come out, wherein some Twenty and odd Learned and Reverend *Divines* are concerned, I had the Curiosity to buy it, and read it: And though I wish there were no Occasion of these Controversies and Contests betwixt those that have left the Church of *Rome*; yet I found such a Taste both of Wit and Seriousness in that *Pamphlet*, and the Argument it was about to be so Weighty, that I was resolved to buy all of *J. Faldo's*, and all of Yours, touching that Subject. But before that

A Letter to William Penne, Esq; about Baptism, and the Lord's Supper, and some Usages of the Quakers.

little *Pamphlet*, I never met with any of your Writings: But was the more encouraged to read them, when I met with them, by a Question G. K. put to me when he was with me at my Chamber in *Cambridge*. For I taking the Liberty of Commending his *Immediate Revelation*, as the Best Book I had met with amongst the Writings of the *Quakers*, he ingenuously and honestly asked me, *Didst thou never read any thing of Will. Penn's?* And I told him, I had not: And then he gave me that Character of Your Writings that invited me to buy that *Pamphlet* I mentioned above, so soon as I met with it in *London*. But presently after G. K. had left *Cambridge*, I had a strong Instigation to read over again his *Immediate Revelation*, and made some *Remarks* upon the First Part of it; which hoping to see him again at *Cambridge*, at his Return into *Scotland*, I intended to communicate to him; and spoke to W. B. on purpose to signify to him, that I should be glad to see him at his Return. But it seems he was gone back before W. B. was aware; and therefore I have sent those very *Remarks* inclosed to you, hoping that you can convey them safe to him, with a Letter I have writ to him. But upon these Occasions it was, that I had prevented your intended Kindness of sending me those Books; I mean those two against *John Faldo*; and hold my self as much obliged for your good Intention, as if you had done it.

And

And now that I have perused them, I cannot but say thus much; That I met with several excellent Passages in them, that are very expressive of a vigorous Repentment, and Experience of what appertains to Life and Holiness: And that I exceedingly rejoice, that the *Quakers* have emerged above the Low Beginning of an Heartless and Hopeless *Familism*, that quitting the Expectation of a *Glorious Immortality* after this Life, quitted also all *Dependance* or *Relation* to our Saviour's Person as *Man*; believing *his Soul* as Mortal as they do the rest, and that there is nothing surviving of him, but that *Light* that was ever, and is Common to all Men, the *Eternal Word* that *lightens every Man that comes into the World*. I must confess, that I have even an invincible Suspicion (so far as I can see) that this was the First State of the *Quakers* at the Beginning of their Appearance: Touching which, since I have said enough, for the present, in my *Remarks* I have sent you, I shall give you no further Trouble in this Point. But being of this Perswasion, you cannot imagin, how much I was pleased with my Converse with G. K. who so freely and declaredly affirmed to me, *That he* (and he put in the rest of the *Quakers*) *did heartily believe the History of the Gospel in the Literal Sense thereof*; as I find you also express therein, up and down in Your Books. And I am very glad, that the *Quakers* have thus far (since for the present we cannot get

get them into the Church) two such Able and Faithful Guides, to keep them within the main Verges of *Christianity*. And, I hope, according to the Measure of their Sincerity, the *Quakers* Faith and Practice will grow more Ample and Articulate, till they reach at last the full *Stature of Christ* in the *Primitive* and *Apostolick* Times. And for the present, I must confess, that those Charges that *J. Faldo* lays against them, though I do little doubt but that they are all true against the *Familists* (from whence the *Quakers* may spring) yet the *Quakers* themselves (if they be all of the same Mind with your self and *G. K.*) are Free from the most and chiefest of them. And therefore, so far as I can remember (for I have not *J. Faldo* here by me) the *Main Difference* betwixt You and Your *Antagonist*, is about *Baptism* and the *Lord's Supper*; in which, I must ingenuously confess, you seem to me to have given the least Satisfaction. Your main Refuge, as I remember, is this; *That neither Christ nor his Apostles instituted, nor appointed, either of those Sacraments; though Christ Celebrated indeed the Lord's Supper with his Disciples, and the Apostles practised Baptizing of Believers: But neither are commanded or instituted by either.*

But as for *Baptism*, methinks there is an express *Institution* of it, *Mark 16. Ver. 15, 16. Go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized, shall be saved; but he that be-*

*believeth not, shall be damned. The Institution of Water-Baptism here is plainly implied; because less Stress is laid upon it than in believing: For he that believeth not shall be damned: But he doth not say, He that is not Baptized shall be Damned. But if Spiritual Baptism were here looked upon merely and adequately, which is Regeneration by the Spirit, he that is not Baptized would be certainly Damned: For he that has not the Spirit of Christ, is none of his. Nay, the very Believing that Jesus is the Lord and Christ, implies the Party to be Baptized with the Spirit already; because no Man can say, that Jesus is the Lord, but by the Holy Ghost: Which is also Answerable to the Form of Speech that calls Baptism, *Lavacrum Regenerationis*; intimating what is implied in the Baptism of the Spirit, is only our Regeneration, by which we are enabled really and cordially to believe, and profess, that Jesus is the Lord and Christ: Which no Man can do but by the Holy Ghost; and therefore it is here said, *He that believeth and is baptized, shall be saved*: Where, if Baptized were not Water-Baptism, but the Baptism of the Spirit, it were a Tautology. Whence it is reasonable to conclude, that Baptizing there is for a Sign of their Inward Baptism of the Holy Ghost, which they have partaked of, whereby they believe in the Lord Jesus: As also for a Ceremony of their Admission into the Congregation of Believers; accordingly as St. Peter argues, *Acts 10. 47. Can any**

any one forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? Nor was it needful in the above cited place of Mark, that it should be said, *He that believes and is baptized with Water*: Because the very *Baptizing* implies so much; that being the usual Sense of the Word with the Jews. Nor could our Saviour Christ but foresee, that the Disciples would understand it so; which is a Sign it was also his own Meaning. And the Disciples of John the Baptist (*Joh. 3. 26.*) declare to him, how Jesus, whom he bore witness to, baptized; and that all came to him: Which certainly was with Water; and it was the Ceremony of the professing themselves the Disciples of Christ, as appears, *John 4. 1.* where Jesus is again said *παιδιδας μαθητας ποιεῖν καὶ βαπτίζειν*, to make and baptize more Disciples than John. Which though it is said there, he did it not in his own Person: Yet being he is said to do it, though he did it by others, it is plain that they did it by his Institution or Commission. And John does acknowledge to his own Disciples, that Jesus made and baptized more Disciples than he; and gives the Reason of it, Because He was the Messiah, to whom the gathering of the People should be; but that himself was only the Fore-runner of him, &c. It is plain therefore, that the making of Disciples to Christ, and entring them into his Flock by Water-Baptism, is an Institution of Christ. And from this

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Passage of *John 4. Ver. 1.* where Christ is said *πλείονας μαθητὰς ποιεῖν καὶ βαπτίζειν*, to make and baptize more Disciples than John, is most easily and naturally understood that Precept Christ gives to his Apostles, *Mat. 28. Go therefore μαθητεύσατε* (i. e. *μαθητὰς ποιεῖτε*) make Disciples of all Nations (now promiscuously, as you did of Jews only at first) Baptizing them in the Name of the Father, Son, and Holy Ghost: But as you Baptized them with Water then, to bear my Name, and to profess themselves my Disciples; so now I enjoin the same Sacrament or Ceremony, but with a more explicit Form; *In the Name of the Father, the Son, and the Holy Ghost: Of the Father, the Creator and Original of All; of the Son, that is the Messiah, or the Christ of God, in whom the Eternal Logos became Man; and of the Holy Spirit, by whose Illumination and Sanctification all true Believers in the Messiah (by Virtue of their Regeneration through this Spirit, which the Messiah promised should perpetually assist his Church) become the Sons of God. This is the Profession that, by the External Ceremony of Water, all Nations that were Converted to Christ, were to be baptized into; and I think no Man will be so extravagant, as to think that this Form of Words was used without the Ceremony of Water-Baptism accompanying it. And there is no Baptism now that is Available to Mankind, but this; namely, that One Baptism that is into this One Faith, and One Lord,*

Lord, the Christ of God the Father ; who has promised all requisite Aids of his Spirit to them that rightly believe in him. And in this regard is it said, there is but One Baptism ; because both the Water-Baptism, and that of the Spirit signified thereby, terminate in this one Point ; that is, the Profession of that One Faith, and that One Lord, namely the Lord Christ, God and Man ; the Soul and Body of the Messiah being united with the Logos, and so continuing as a gracious and powerful Intercessor for his Church with the Father for ever, according as he has promised ; Behold I am with you to the End of the World.

But though *this Baptism* be truly *One*, in one respect, and that a main *One*, as I have declared ; Yet it is not Absurd in another Sense to say, there are *Two* ; namely, that of the *Spirit*, and that of the *Water* ; *Flaminis & Fluminis*, as some have expressed it. And the Author to the *Hebrews* seems to allude to some such thing, Chap. 6. where he reckons amongst the *First Rudiments* or *Principles* of the *Christian Religion*, the Doctrine of *Baptisms* ; this *Water-Baptism*, and that of the *Spirit* ; plainly acknowledging *Two* in this Sense, that *one* is Exterior and Elementary, the *other* Spiritual and Interior : But they drive at one thing ; as the *Sense* of a Word, and the *Sound* of a Word, though two things, are counted one, they reaching at one and the same Mark.

But

But that the *Apostles* might be the more able Administrators of this *Concrete Baptism* (for any one can do the Ceremony of *Water*) Christ promised them, within a few Days he would baptize them with the *Holy Ghost*, Act. 1. 4, 5. so Potent an *Intercessor* should they find him with the *Father*. And that this therefore should be the Difference betwixt *John's* Baptism and *His*; That *his* was mere *Water-Baptism* in a manner; but the *Baptism* to be administered by *Christ's* Apostles and Disciples, though the Exterior was *Water*, yet it should, to all Believers, be accompanied with the *Baptism* of the *Spirit*; which was accordingly in the *Apostles* Time, even to *Miraculous Gifts* of the *Spirit*. But that *Water-Baptism* was also included in that Command, *Mat.* 28. (besides those Reasons above alledged) is methinks extremely Manifest to any Indifferent Man, in that the *Apostles* understood our Saviour in that Sense; witness their Practice. And that they should understand him amiss, even after they had received the *Holy Ghost*, is very Reproachful to them, if not to the *Holy Spirit* they received.

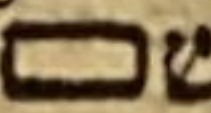
To all which may be added, that the Form of Words in *Matthew* plainly imply, that *Baptism* was to be an *External Sign* of *Admission* into the Church, and *Profession* of the *Author* and *Finisher* of their *Faith*; namely, *Christ* the *Messias*, the *Son* of *God*; in reference to whom, viz. this *Son*, the *Father* is mentioned: As also the *Spirit*;

Spirit; His *Illumination*, *Sanctification*, and *Consolation* being promised by the *Messias* the Son of God, to all *Believers* in him. And that *Baptism* is a Form of *Admission* into the *Church*, and *Profession* of our Faith in *Christ* the Son of God, is apparent from *Acts* 10. 48. and other places. But *Baptism* being more particularly and especially into the Name of *Christ*, there called *Κύριος*, it is to be noted; That those that would lay aside *Baptism*, are such especially that would lay aside the *Person* of *Christ*, as the *Familists* do; I mean such a *Person* of *Christ* as includes the *Soul* of the *Messias* in it, which the *Sadducism* of the *Familists* cannot admit. Whence the Averseness of the *Quakers* from *Baptism*, which commemorates *Christ* the *anointed* of God, whereas it is improper for the mere *Logos* to be *anointed*, seems to me to be part of the Reliques of *Familism* in them: Else, methinks, the *Quakers* standing so much for the *Spirit* (in which they do well, and are highly to be commended for it) they should be in Love with that Excellent Form of *Baptism*, which does so plainly make one Part of our *Profession* of *Christianity*, a declaring of our Faith in *Christ* for the *Promise* of the *Spirit*; and the *Almighty Power* thereof, for the destroying and mortifying all Sin in us, and the renewing us into the Glorious Image of the Son of God: So that he that does not believe this, may seem in a manner to renounce his *Baptism*. And therefore they
let

let go a considerable Advantage to oblige Men to that weighty Point of our *Christian Faith*, and most effectual for the driving on that great Design of promoting *Life and Godliness* in the World, by laying aside this Form of *Baptism*.

And now for the *Lord's Supper*; That it was *instituted* by *Christ*, and declared so to be by *St. Paul*, as well as the *Evangelists Matthew, Mark, Luke*, is Evident out of the *Scripture*: For *Matth. 26. Ver. 26, 27, 28.* there *Christ* is said to *break Bread*, and to give it to the *Disciples*, and to say; *Take eat, this is my Body*: And to take the *Cup*, and to say; *Drink you all of it, for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.* And again, *Mark 14. 24.* he there calls the *Cup his Blood of the New Testament, which is shed for many.* And the same in *Luke 22. 19.* *This is my Body which is given for you*: And *Ver. 20.* *This Cup is the New Testament in my Blood, which is shed for you*: Where in the former Verse, touching the *breaking of Bread*, he adds, *This do in Remembrance of me.* And lastly *St. Paul, 1 Cor. 11.* it is Observable, that he commends the *Corinthians* (in the Beginning of the Chapter) for keeping the *Ordinances* as he had delivered them to them, τὰς παραδόσεις καθὰς παρέδωκεν αὐτοῖς; of which, it is plain, the Celebrating of the *Lord's Supper* is one: *Ver. 23.* *For I have received of the Lord, what also I delivered to you,*

ὁ καὶ παράδοξα ὑμῖν: Which παράδοξι*s* Ordinance, or Tradition, is this of Celebrating the *Lord's Supper*. And he says, he received this Ordinance or Tradition from the Lord himself; *That Bread is to be broken and eaten*, as a Sign of the Body of Christ broken for us on the Cross, *Ver. 24.* And that we are to do this in Remembrance of him, that was thus bruised for our Transgressions. And *Ver. 25.* the like he says of the Cup, *That it is the New Testament (or New Covenant) in his Blood*; which he exhorts, as often as Believers drink of, *That they would do it in Remembrance of him*, whose Blood was shed. For *Ver. 26.* This is the End of Celebrating the *Lord's Supper*; that we may thereby annunciate to our selves, and all the World, the endearing Sufferings of our ever blessed Saviour (as the Apostle intimates) never antiquating it, till he come again, and appear in Glory at the last Day; not in the Form of a sinful Malefactor on the Cross, but as the glorious Judge of the Quick and the Dead (as the *Apostles Creed* professes) Which is the most famous *Second Coming* of Christ, and most Celebrated in the Church: And to which I do not at all doubt but that of *Acts i. 11.* alludes; *This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven*; that is, he shall come with a visible, personal Appearance, and with Power, and great Glory. And that also of *Hebrews. 2. 28.* makes to this purpose;
So

So Christ was once offered to bear the Sins of many (which Oblation and Passion of his we Celebrate in the Lord's Supper) and to them that look for him, shall he appear the second time, without Sin, unto Salvation: That is to say; not in the Form of sinful Flesh, being made Sin for us who knew no Sin (that is, being made , Sin or a Sin-offering) but he will come as a glorious Judge of the Quick and the Dead; and will then prove a Saviour to the utmost, Changing our vile Bodies into the Similitude of his glorious Body, according to the Working whereby he is able even to subdue all things unto himself, Phil. 3. 20, 21.

Now from all these Places of Scripture, methinks, it is Manifest, that the Celebrating the *Lord's Supper*, is an *Institution* from Christ himself: He intimating such Reasons of it as are permanent, and continue so long as Christ shall have a Church upon Earth. For he saying, *Mat. 26. Drink you all of this: For this is my Blood of the New Testament (or New Covenant) which is shed for many, for the Remission of Sins: This Blood of Christ being still in force for Remission of Sins; there remains still the same Reason of Celebrating so great a Benefit. And the same may be said of that same Passage in Mark. And besides, in Luke Ch. 22. it is said, This is my Body which is given for you (namely, as a Propitiatory Sacrifice on the Cross) and straightway is added, This do in Remembrance of me: That is, of me who gave my Body a Sacrifice*

for you, to propitiate the Wrath of God, and procure Remission of Sins. And can this be a *transient* Consideration; and not continue as long as the *Church*? And Remembrance is of Things *past*, not of Things *present*. So that there is not the least Pretence of laying aside the *Lord's Supper*; it being a Celebrating the endearing *Passion* of *Christ* past on the Cross. And lastly, That of *St. Paul*, 1 Cor. 11. where he having Commended the *Corinthians* for keeping the *Ordinances* (or *Traditions*) delivered to them by him; anon he mentions this *Ordinance* of the *Lord's Supper*, which he declares, he received from the *Lord*: Which therefore must needs be *Obligatory* to them, and to all *succeeding Generations* after them. And the very Form of Words implies so much; *This is my Body which was broken for you* (namely, upon the Cross) *This do in Remembrance of me*; that is, of me that was Crucified: And so of the Cup, *This Cup is the New Covenant in my Blood*; and be sure you never forget it is so, whenever you drink thereof: But be mindful of me, who shed my Blood for you, that is, died for you, according as the Apostle interprets it, *Ver. 26. For as often as ye eat this Bread, and drink this Cup, καὶ ἀναγγέλλετε, you carry down the Commemoration of the Death of the Lord, till his second Coming*; to be understood out of the *First* of the *Acts*, and the *Ninth* of the *Hebrews* abovementioned. Certainly any one freed from all Prejudice, and Pre-possession of Opinion, will

easily acknowledge this to be the Natural Sense of these Places touching the *Lord's Supper*; and that the *Institution* thereof is grounded upon *Reasons* Immutable so long as *Christ* has a *Church* upon *Earth*. For the *Grounds* in the *Institution* is the *Passion* of *Christ* on the *Cross* at *Jerusalem*. This alone is mentioned in the *Institution* it self; and this we are commanded to *commemorate*, more than once or twice, in the forecited *Scriptures*. And this is of huge *Importance*, for the *exciting* of our *Love* to *Christ*, and sincere *Kindness* one to another: Nothing more *useful* in all the *Gospel*; and therefore nothing less *abrogable*. For the exprefs *Ground*, alledged by *Christ* himself in the *Evangelists*, and by *St. Paul* from *Christ*, in his *Epistle* to the *Corinthians*, of Celebrating the *Lord's Supper*, is not that it may be a *Type* of the *Body* and *Blood* of *Christ*, in that Sense *Christ* speaks of, *John 6*. But that it may be a *Commemoration* of his *Passion* on the *Cross*, and of that *endearing Love* he shewed to us therein, in suffering so shameful and painful a *Death* for us: That we may thereby be even enforced by an *Ingenuous Sense* of *Gratitude*, to be content to *mortifie* our own *Lusts*, be it never so painful; and to *adhere* to our *Blessed Saviour* by an *unfeigned Love*, and also to one another according as he himself hath intimated, *John 15*. *Greater Love* hath no *Man* than this, that a *Man* lay down his *Life* for his *Friends*. Ye are my *Friends*, if ye do whatsoever I command you: And this

is my Commandment, that ye love one another, as I have loved you. I do in no wise deny, but that there is another *Mystery* also included in the *Lord's Supper*, which takes in the *Body and Blood of Christ* in that Sense *Christ* speaks of, *John 6.* that the *Bread and Wine* are also *Types* of the *Cœlestial Manna*, the *Divine Body of Christ*, and his *Spirit*; as I have more largely described in my *Remarks on G. K's Book*: Which also the *Office* of the *Communion* in our *Church Liturgy*, with great *Piety* and *Judgment*, takes in; which intimates such a *Spiritual Participating* of the *Body and Blood of Christ*, that we thereby **dwell in Christ, and Christ in us; that we be one with Christ, and Christ with us.** But it is in the mean time abundantly Evident, that the Ground and Reason of the *Institution* of the *Lord's Supper*, specified by *Christ* himself at the *Institution* thereof, is the Celebrating his *Passion*: And therefore that Ground still remaining; and besides, an *Institution* of *Christ* being Abrogable by no Power less than *Divine*; it is Evident, that the Celebrating the *Lord's Supper* is not to be laid aside, under Pretence that we have arrived to that which in one Sense is signified by the *Bread and Wine*, viz. the *Divine Body and Spirit of Christ*. For besides that it is not at all Absurd, that the *Sign* and the *Thing signified* may continue together (as the *Rainbow* and the Assurance of *God's Promise* he will never again destroy the *Earth by Water*) that

Other

Other Ground, upon which alone the *Lord's Supper* was instituted, still remains entire. Not to add that which I noted above, touching *Baptism*, that *Peter's* arguing was this; *That because Believers have attained the thing, therefore they should also receive the Sign even Water-Baptism.*

And lastly, whereas it is alledged, That we are not to celebrate the *Lord's Supper* in those *Outward Elements of Bread and Wine* any longer than *till he come*; namely, *in the Spirit*: Here I demand, what *Authority* any one has to make such an *Exposition*, which is so groundless and unwarrantable. For it is against all Reason to interpret it of any other *Coming of Christ*, but such as was notoriously known and received in the Church from the *Apostles Time* to this very Day; and of which, amongst other Places, those two abovesaid, *Acts 1.* and *Heb. 9.* do witness. But for his *Coming in the Spirit*, it has been always, to all true Believers, ever since he left it; and with whom he has kept his Promise, as being the faithful *Amen* that cannot lie. He has, I say, ever sent his *Spirit* to them, to mortifie, to sanctifie, to regenerate, to comfort and guide them throughout their Life. But if this will be put off, by saying it was not in that measure as is hoped for, and experienced by some in this Age: Even to this it may be also said, That they obtain this Measure but by *Degrees* and must have Time to grow to the highest; and in the mean

time, at least the *Obligation*, upon their own Concessions, will lie upon them to celebrate the *Lord's Supper* in Outward *Bread and Wine*; and being there will be always in the Church Children as well as Old Men, this Custom, even upon their own Grounds, must never cease in the Church for ever. Besides that (whatever becomes of *their Grounds*) the *Grounds* our Saviour himself instituted it upon, remain unshaken and unalterable.

Wherefore, if I may speak freely without Offence, what I verily conceive to be true; this Omission of the *Lord's Supper* by the *Quakers*, is Part of that Smut of *Familism* that still lies upon them. For the *Coming of Christ* in the *Spirit*, with the *Familists*, is nothing else but a Trick of Infidelity, as touching the Personal Offices of the *Soul* of the *Messias*, which they think has perished with his *Body*, as they fancy of all Mens Souls else: And so being driven to *Hobson's Choice* (if I may use so mean a Proverb in so High a Matter) they must either profess a *Coming of Christ* according to the *Spirit*, *inward* only, or no *Christ* at all. And therefore they labour hugely to bring back their *Religion* beyond the *Incarnation* of *Christ*, and make it as Old as *Abraham*, or *Adam* himself: They acknowledging no Other *Christ* than what ever did, and ever will, *enlighten every Man that comes into the World*; which cannot be understood of the *Soul* of the *Messias*, whose *Incarnation*, *Passion*, *Resurrection*, &c. is the
Rise

Rise and *Epocha* of the *Christian* Religion; the Renewal whereof is the *Coming* of *Christ* in the *Spirit* to them, and their acknowledging merely the *Eternal Logos* for *Christ*, which yet is a *Contradiction* in the very Terms. For the *Eternal Logos* is not the *Anointed*, as *Christ* signifies, but the *Anointer*; He that imparts to us the *Union* of the *Holy Spirit*, that teaches us all things. But it is this *Logos*, in *Conjunction* with the *Divine Soul* of the *Messias*, incarnate of the *Virgin Mary*, &c. that is the *Special Object* of our *Christian Faith*; and which all must believe, that believe the *History* of the *Gospel*: Which the *Familists* do not; and so quit all *Relation* or *Dependence* on the *Person* of *Christ*, in the *Orthodox* Sense, and wholly boast of the *Coming* of him in *Spirit*, out of a *Spirit* of *Infidelity* underneath. But the *Quakers*, through the *Goodness* of *God*, having emerged to a greater and more *Sound Measure* of *Faith*, wrong themselves in retaining such things as are more natural *Appendages* to *Familism*, than to their own present *State*, and more pure *Christian Profession*.

But because so great *Stress* is laid upon that *Passage* of *John*, *Ver. 9. The Light* that lightens every one that comes into the *World*; Which seeming to denote the *Eternal Logos* only, bears the *Mind* of the *Familists*, and too many of the *Quakers* too, I fear, so *High*, that they over-look the *Noble Soul* of the *Messias*, as no *Part* of the *Object* of their *Faith*; I will briefly here
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intimate, what I conceive to be the *Genuine Sense* of the *First Part* of that *Chapter*, to the 14th Verse; such as was suggested to me one Night after the Reading one of Your Books, having taken up my *Greek Testament* and impartially perusing this *Former Part* of this *First Chapter* a little before I went to Bed; if haply there be any thing awaked on Your Spirit, that will close with what was so clearly and assuredly suggested to mine, which I will briefly hint to you, according to the Order of the *Verses*.

The *Evangelist* therefore having in his Mind the *Divinity* of *Christ*, as well as his *Humanity*, begins with that first; and in the *Four first Verses* describes the *Trinity* of the *Godhead* under these three *Appellations* of ὁ θεός, ὁ λόγος, and ἡ ζωή: Which answers to what occurs in his *General Epistle*, where he says, *There are Three that bear Record in Heaven*, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, *the Father, the Word, and the Holy Ghost*; τὸ ἅγιον πνεῦμα there answering to ἡ ζωή here in the Gospel. And indeed it always seemed Strange to me, that *the Spirit* was not here mentioned as well as *the Word*. But here it occurs under the Name of ἡ ζωή. If it had been ψυχή, *Amelius* the *Platonist* might have had more evident Occasion of that high Asseveration of his, *per Jovem Barbarus iste cum nostro Platone sentit*; and of fancying the *Mystery* borrowed from him. But to shew he had it from an Higher and more Divine Fountain, the *Evangelist* puts in the
third

third Place, ἡ ζωὴ, not ψυχὴ; which is by far the more true and proper Expression for that which is ordinarily called the *Third Hypostasis*; ψυχὴ implying a Body to actuate, but not ζωὴ; and therefore ζωὴ may be *Eternal*, but not ψυχὴ, and is elsewhere called the *Eternal Spirit*. But this my intended Brevity will not suffer me to insist upon. In the mean time it is Manifest, that ἡ ζωὴ, or *the Life*, is the same that *the Holy Ghost*. And thus far of the *Deity*, as in it self. But in the latter Part of the 4th Verse, is briefly and in general declared, that this *Holy Ghost* was, and is, τὸ φῶς τῶν ἀνθρώπων, that *Eminent Light* (or *Illumination*) of *Singular and Excellent Men* (for so τὸ and τῶν will by easie Criticism imply, those *Articles* being used ordinarily to signifie *Eminency*) in all Ages and Places of the World; according as is declared thereof in the Book of *Wisdom*, Chap. 7. 22. For *Wisdom* there described the Ancient Fathers understand of the *Logos*, or *Divinity* of *Christ*: And in *Her* there is said to be φιλόανθρωπον πνεῦμα (as here ἐν αὐτῇ ἡ ζωὴ) which in all Ages entering into *Holy Souls*, makes them *Friends of God*, and *Prophets*, Ver. 23 and 27. These singularly illuminated Souls therefore become the Lights of their respective Ages and Countries; and are called *Lights*: As *Christ* told his Disciples, *they were the Light of the World*: And he says, *John the Baptist was a Burning and a shining Light*. And thus the Mind of the Evangelist being engaged in the

the Consideration of *Concrete Light* (as I may so speak) that is, of Noble *illuminated Souls* that have come into this World; He presently fixes on the most Eminent *Example*, namely the *Soul* of the *Messias* come into the *Flesh*, that most *Illustrious Light* promised of God to come in time, and declared by *Simeon* to be *the Light to lighten the Gentiles*, and to be *the Glory of the People of Israel*. Upon this Eminent Light therefore the *Evangelist* fixing his Mind, considers with himself the Success of his appearing.

And therefore declares in the *Fifth Verse*, That this Eximious *Concrete Light* (namely, the *Soul* of the *Messias* come in the *Flesh*) that *this Light shines in Darkness* (still present by the History of his Life, and personally present before his Death) *but the Darkness comprehended it not; i. e.* Few acknowledged him to be what he was; insomuch that he wanted the Testimony of *John the Baptist*, to awaken their Slowness of Belief. Nay, Some of them were more inclined to think *John the Baptist* might be the *Messias* rather than *He*, as appears from *Ver. 19, 20, 21*.

That this is the Genuin Sense of this *5th Verse*, is manifest from the *6th, 7th, and 8th Verses*; where it is plain, that *John the Baptist* is not Compared with the *Eternal Logos*, but with the *Visible Person of Christ*. *He was not that Light, but he was to bear Witness of that Light*: As he does *Ver. 20*, and apertly tells the Messengers,
That

That he was not the *Messias*, but that *Jesus* was he, Ver. 27. Wherefore it is a plain Case, that the *Soul* of the *Messias* come in the *Flesh* is the *Light* mentioned in the *Fifth Verse*: And there is no Question in the World, but that it is the *same Light* that is mentioned in the *9th Verse*; because the *Light* mentioned in the *Fifth* and *Ninth Verses*, is the *same* that is mentioned in the *Eighth*; which *Light*, being Compared with *John the Baptist*, must be *Jesus the Messias*.

This came into my Mind with that Clearness and Conviction, that I could not resist it; though I was otherwise prejudiced against it, by our *English Translation*, and many Other Translations; and by my own Use of this Place (either in private Letters, or my publick Writings) in a Sense that concerned the *Logos*, not that Complex of the *Logos* and the *Soul* of the *Messias* together. And therefore looking upon the *Greek Testament*, I easily found the genuin and most proper and chief Sense, and such as is Coherent with the Context both foregoing and following, to be this *John's* Competitor; namely, *Jesus the Messias*, upon whom the *Evangelist* had so specially fix'd his Mind: He was the true *Light*, who being come into the World enlightens every Man; as well Gentile as Jew, according as *Simeon* declares, moved by the *Holy Ghost*; that the Child *Jesus* was to be a *Light* to lighten the *Gentiles*, as well as the *Glory* of the *People of Israel*. The Grammatical Consideration of this Text will bear this Sense with all imaginable Easiness;

Easiness; and the Coherence of things necessarily requires it.

And hitherto *Christ* is described but only as the most Eminent *Prophet* that ever came into the World; *that Prophet that the Lord their God should raise amongst the Jews*, Acts 3. 22.

But the *Five* following *Verses* are of an higher Strain; and give Witness to his *Divinity*, that he is Θεάνθρωπος, God as well as *Man*. Else how could the *World* be made by him, as it is said to be, Ver. 10. even that *World* that knew him not. And his coming to his own, Ver. 11. may imply his special Superintendency over the *Jews* before he took *Flesh*. But then, Ver. 12, 13. That as many (of the *Jews*, or others) as received him, he should give them the Opportunity and Power of becoming the Sons of God; by recovering the *Divine Nativity*, and being born again of the incorruptible Seed of the *Body* and *Blood* of the Son of God (of which he speaks, *John* 6) that is, to be born of the *Divine Body*, and to be enlivened of the ζωῆ of the *Logos*, or *Eternal Spirit*, which perfects *Regeneration* to the Souls of the *Faithful*, by operating on the *Divine Matter*, which it unites to the *Soul*, and actuates the *Soul* through it, as the *Spirit of Nature* perfects *Natural Generations*, working on the *Common Matter* of the *Universe*: This is a *Power* attributed to *Christ*, or the *Messias*; so great towards them that believe in him, that it must needs imply his *Divinity* also. And therefore

fore it coherently follows, *Ver. 14. Καὶ ὁ λόγος σὰρξ ἐγένετο. For the Word was made Flesh* (For καὶ will easily signifie *For*) that is, there being that strict Union betwixt the *Soul* of the *Messias* and the *Logos*, the *Soul* of the *Messias* taking *Flesh*, the *Logos* is said to be *incarnate* also: Though I will not trouble you with *Scholastick* Terms to exprefs it; nor tire you out with any further Enlargement on this Matter. You will easily perfect the rest your self, if you can close with the Main that I have hinted.

In the mean time, it is very Clear to me; That that *true Light* mentioned, *Ver. 9.* is not (in the Chief Sense, and that which will be Coherent with the Context) to be understood of the mere *Logos*; but of the *Soul* of the *Messias* incarnate, and *Visible* Person of *Christ*: Who being *Man* as well as *God*, must have an *Human Soul* as well as a *Body*, to be united to the *Logos*; which *Soul* being still in Being, and in Union with the *Logos*, as also with its own *Glorious Body*, is our great *High-Priest* and *Intercessor* for his Church with the *Father*, in the Heavens, for ever: And that the *Christian Religion*, properly so called, doth not loosen it self into so general and lax Tenure as belongs to the Time before *Christ* as well as after; but is circumscribed and bounded by the Appearance of the *Soul* of the *Messias* in the *Flesh*. Nor doth the *Logos* enlighten every *Man* that comes into the *World*, otherwise than by having given them

them a *Natural Conscience* : Which Talent, if it be well used, then the *ζωνή*, or *Eternal Spirit*, or *Holy Ghost* (as St. John calls it in his Epistle) may further illuminate them. But this is the *τὸ φῶς τῶν ἀνθρώπων*, that *supereminent Light* of singularly excellent Men in whatever Ages of the World ; but a Gift Common to all true Believers in Christ, accordingly as he has promised ; That he that believeth on him, out of his Belly shall flow Rivers of living Water, John 7. But that every Reproof of Conscience for Evil, or Motion to Good, is the Operation of the Light of the Logos, superadded to the Light of Natural Conscience ; this 9th Verse of John 1. affords no Countenance to such a Mistake in either Theology or Philosophy : Nor yet to over-look the Human Nature of Christ, by pretending that every Man is enlightened immediately by the Divine Logos ; which were all one as to affirm, that every one is inspired by the Holy Ghost : But the right Apostolick Faith is not encumbered with any such needless Paradoxes.

But the Main thing of all that I would drive at, is this ; That the Soul of the Messiah united with the Logos, become incarnate, or appearing in the Flesh, is that supereminent and true Light mentioned in 9th Verse of the First of St. John's Gospel ; and is that Universal Light intended for all the World, Jew and Gentile, to be gathered to : Who can no otherwise be a Light in this Sense, but by Virtue of the Records and History of his Life and Doctrine, and
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of the *Lives* and *Doctrine* of his *Apostles*; whom he promised to be with, and to guide into all Truth, by his *Intercession* with God the Father, and the *Mission* of the *Holy Ghost*. That this *Christ* above described, is so *supereminent* and *universal* a *Light*, and such as all the World, as they have Opportunity, ought to look after, is Manifest even to the mere *Natural Man*, upon the Evidence of the *History*; That this *Man Jesus* was born of a *Virgin*, did *stupendious Miracles* in his *Life*, rose from the *Dead* after he was *Crucified*, ascended into *Heaven* visibly in the *Sight* of his *Disciples*; and by his *Intercession* with God the Father, poured upon his *Disciples*, according to his *Promise*, in a *Miraculous manner*, the *Gift* of the *Holy Ghost*. Wherefore even the mere *Natural* and *Unregenerate Man* is *Convincible* from hence, that *Jesus* is a worthy and safe *Guide* to follow; as being so *Eminent* a *Messenger* sent from God: Of which there is this notable *Usefulness*; That those *Holy* and *Heavenly Precepts* of our *Saviour*, which are even *Contrary* to the *Natural Man* (as *Self-denial*, the *unfeigned Love* of our *Enemies*, and the like) though he have no *Inward Principle* in him that can close with these, as convinced of the *Loveliness* of them in themselves; yet by his *Common Natural Reason* [he] is so convinced of the *Excellency* of *Christ's Person*, and that we ought to follow the *Commands* and *Guidance* of so *Excellent* a *Teacher*, and infallibly inspired of God, that he finds himself *Obliged* to

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obey

obey these Commandments as near as he can ; that is, to abstain for the present (he being able to go no further) from the *Acts of Revenge* on his Enemies, and from satisfying other Appetites that are so strong, and so dear to Flesh and Blood ; though the *Lusts* themselves of *Pride*, *Concupiscence*, and *Revenge*, still remain, and the External Obligation to the contrary as strongly urging. And thus being at a loss in himself, *Jesus Christ*, the same yesterday, and to day, and for ever (that is, for ever Able and Ready to procure the Aid of the *Holy Spirit* to all that call upon God in his Name) if he call upon God the *Father* in Faith and Sincerity, in the Name of his Son the Lord *Jesus Christ*, for the Assistance of the *Holy Spirit* to strengthen him against all the Assaults of Sin, to mortify and eradicate all inordinate Lusts, and to regenerate his Soul into the living Image of *Righteousness* and *true Holiness* ; our Blessed Saviour *that cannot lie*, he has promised, that he will procure it for him. *If ye shall ask any thing in my Name, I will do it*, John 14. And it is the very Sense of our *Baptism* ; which is the Profession of our Belief in *Jesus Christ* the Son of God, from whom He procures the Assistance of the *Holy Spirit* to all them that believe on him.

But in the mean time it is very Manifest, of what Use the *Doctrines* of *Christ* and his *Apostles* are ; and what *Obligation* they ought to have on us, even before we reach
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the Sense of their *Innate* Worthiness and Loveliness by a Principle of Life *within*, upon the mere *External* Command of so *Divine* and *Infallible* a Teacher as our Saviour. For there are *Three* Degrees of the Divine Law taking hold upon us, and Obliging.

One is *External Conviction*; When we are indeed convinced, we ought to follow such a Command; but it is only upon *Exterior* Considerations; that is, from the Excellency and Infallibility of the Person that commands it, and the Fear of Punishment or Hope of Reward, which is Competible even to *Natural* Men and *Unregenerate*.

The *Second* is *Internal Conviction*; When we arrive to a Discovery, that there is an *Innate Worthiness*, *Loveliness*, and *Reasonableness* in the *Commands* of *Christ*; but yet this Conviction is more Imaginary and Rational, than Substantial and Vital; but is accompanied, it may be, with some Rudiments of real *Regeneration*.

But the *Third* is not only *Internal Conviction*, that we ought to do, or be so and so, as being the most *Perfect* and *Lovely* State; But that we find it to be our *Natural Joy* and *Pleasure*, and the very *Life* of our Soul and fullest *Content* of our Heart, to be and do as our Saviour has prescribed unto us: Which is the Condition of an higher Advance in *real Regeneration*; when the *Spirit of Holiness* is to us what our *Natural Spirit* was, and we are made Partakers, to *this* Degree, of the *Divine Nature*.

But in all these *Degrees* it is manifest, that the *Conviction* and *Obligation* lie upon us; and that the *Scripture* is both Obligatory and Useful to us, even in our *First* State, before *Experience* and real *Regeneration*: Which I thought worth the taking Notice of; because, if I mistake not, some of the *Quakers* seem to speak to the Contrary, and so dishearten Men from reading the *Scripture*, till they be that already that the *Scripture* drives at: If it be not a Relick of the *Familists*; who are as afraid of their Novices meddling with *Scripture*, till they be soundly tinctured with the Principles of their Sect, as the *Romanists* are. And indeed the impartial Sense of the *Scripture* is even as much Repugnant to the one as the other; which makes them both conspire in the Use of the same Artifice.

These few Things were suggested to me, upon my reading of your Books against *J. Faldo*. But since I came hither to *Ragley*, I had the Opportunity of looking again into your [*No Cross, no Crown*]: Which I look upon as a serious Book, and very Pious and *Christian* in the main; yet I question how Consistent it is, in some Points, with that *Generosity*, and *Freedom*, and *Charity*, and kind *Complacency*, that one would think did Naturally accompany a truly *Christian* Spirit. The Great and Royal Law, which is to measure all our *Christian* Actions by, is; *Thou shalt love the Lord thy God with all thy Heart, and all thy Soul; and thy Neighbour as thy self.* And one Point of our Love to our Neighbour

bour is, not to give him Offence; but to comply with him in Things of an *Indifferent* Nature; as all Things are that are not of their own Nature *evil* (and such are all those Things that are what they are, or signifie what they signify, by Use and Custom, and not by Nature) unless some *Divine* Law, or the Law of our *Superiours*, has bound us. But no Law, neither *Divine* nor *Human*, has bound us, but that we may say *you*, when the *Quakers* say *thou*, to a single Person. Nay, *Custom*, which is another *Nature* and another *Law*, and from whence *Words* derive their Signification, has not only made *you* to signify as well *singularly* as *plurally* (as the Verb *Love* doth, in *I love*, and *we love*; whereas the *Latins* say, *Ego amo, nos amamus*) but has superadded a Signification of a *moderate* Respect used in the *singular* Sense; as it has added to *Thou*, of the *highest* Respect and Reverence (for no Man will *You* God, but use the Pronoun *Thou* to him) or else of the greatest Familiarity or Contempt. So that the proper Use of *You* and *Thou* is settled by a long and universal *Custom*. And *Words* signifying nothing of themselves, but as *Custom* makes them (whence *scripsimus* and *canimus*, or the like, usually signifie no more in *Latin* Writers, than *scripsi* and *canto*; and the very *Greek* Grammar explains *ὁ ἀπὸ Σωκράτους*, i. e. *Socrates*) there is not only no Intrinsic Evil in the using them in that Sense *Custom* has put upon them; but a great deal of *Christian Kindness* and *Charity* in taking heed how we give unnecessary Of-

fence to our Neighbour, by using such a Word as Use has made significative of overmuch Familiarity or Contempt; which would be like the calling of a Person of Honesty and Quality *Knave*, because *Knave* at first had no reproachful Signification. This short Hint is enough for a Business of this Nature.

And now for *Cap-Honour* and *Titular Respects*. The not Complying in these things moderately and unaffectedly, methinks is less *Christian*. If the *Apostles* could comply with the *Jews* in some *Mosaical* Rites, that the Coming of *Christ* had abrogated, that they might give no *Offence* to the *Jews*; how much more ought *Christians*, for the avoiding of *Offence*, comply with one another in such *Customs* as no *Law*, neither *Human* nor *Divine*, has yet abrogated? And such is *Cap-Honour* and *Titular Respects*.

For the *First* is but a *Thetical* [or *Customary*] Expression (and therefore of a Nature *indifferent*) of that Respect we bear to Creatures of our own Mould and Shape (whose Blood, as it is not to be shed; so their Persons are not to be slighted, but to be respected: For in the Image of God made he Man, Gen. 9. 6.) and as the *Turks* bow to one another, so we put off our Hats; but they both signify the same thing, a kind Inclination and Readiness to serve one another.

And as for *Titles*; they are usually significative of either *Offices*, or *Orders*, and *Dignities* in a Kingdom: And if there be these
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Distinctions of Orders and Dignities in a Body Politick, Why may there not be *Names* to them? And if they have *Names*, Why may they not be called by them? And it is as Natural in a *Body Politick*, that there should be *different* Ranks and Orders of *Men*, as in the *Natural* there should be of *Members*. So that the slighting all these things must needs be a Riddle to the Sober. It is not a thing long to be insisted upon: And yet I cannot omit to speak something of the Places you alledge for the Practice of the *Quakers*. The chief are, *Mat. 23. v. 5, 6, 7, 8, 9, 10, 11, 12. John 5. 44. James 3. 1.* which are alledged under *Reason XIII.*

To that of *Matthew* I answer; The *5th*, *6th*, and *7th* Verses are no Declaration against *Titles*, or *Orders*, and *Precedency*; but against the being of so *vain* and *proud* a Mind, as to please themselves in them, and affect them; which is a Sign of a *Vain, Empty Spirit*. In which Sense also the *8th* Verse is to be understood; *But be not ye called Rabbi*; that is, Do not affect that Title, and pride your selves in it; as the *Scribes* and *Pharisees* did. But this is not against the calling others *Rabbi*, *Master*, or *Doctor*; but the being so called our selves. And the Words following in this Verse, which gives the Reason of the Precept, plainly insinuate that to be the Sense; *For one is your Master*; or you have one only Master, καθ' ἑνα, Teacher or Guide, and that is *Christ*; and you are all *Brethren*, that is, Fellow-Followers, or Disciples of his (according as *St. Paul* expresth himself; *Be*

ye Followers of me, as I am of Christ; so far and no farther) Which therefore seem a *Prophetical* Caution against those *Infallible Dictators* of new forged *Articles*, and useless *Forms* and *Opinions*, which *Christ* foresaw would sometimes be brought into the *Church*, by them that would pretend to have Power to obtrude upon every Conscience such things as are not the Teachings of *Christ* and his *Gospel*; but against express *Scripture*, and the indeleble Notions of Truth, that *Christ* the *Eternal Logos* has implanted in the Souls of all Men. Which *Prophetical* Caution is further carried on in the very next Verse, *Ver. 9. And call no Man Father upon Earth*; which cannot be understood of *Father* in a *Civil* or *Natural* Sense (For then it would not be lawful for a *Son* to call his *Father, Father*) but that no *Christian* is to admit any one so to be his *Spiritual Father*, as to give Belief to him, or obey him, in such Instructions and Commands as are Contrary to the Instructions and Commands of our *Heavenly Father, the Father of Lights, and Giver of every good and perfect Gift*. Nothing is more frequent in the Mouths of the *Romish* Laity to their Priests and Confessors, than *Mon Pere, My Father*; who under Pretence of this *Reverend Title*, are blindly led by them into all *Superstition* and *Idolatry*, and are hindred from seeking the Truth. And indeed the whole *Christian World*, in a manner, is oppressed and prejudiced by a *Superstitious Awe* from the *Names* and *Opinions* of several

veral Antient Writers, that have got the Titles of *Fathers*; whose Authority must stop Mens Mouths, and obstruct their free Enquiry into Truth, and our Assent to it evidenced by the Clearest *Reason* and *Scripture*, if any Determination of these *Fathers* seem to contradict it. But here we are forbid by our Saviour *Christ*, in this Sense, to call any one *Father* upon *Earth*; and to give no Ear to their Instructions and Commands, no further than they agree with the Mind and Will of our *Heavenly Father* revealed to us by his Son *Jesus Christ*. The 10th Verse is very like the 8th Verse. But *καθ' ἑαυτὸν*, answering to *Rabbi* in the 8th Verse, and *Rabbi* signifying as well *Magnus* as *Doctor* or *Magister*; that it may not seem a *Tautology*, this is a *Prophetical Caution* against the affected *Grandeur* and *Princeliness* that *Christ* foresaw would in time be affected in the *Church* (wherein the ordinary slight *Civility* of calling *Mr.* such a one, and *Mrs.* such a one, I conceive, is little concerned) intimating there ought to be no *Dignities* in the *Church*, but such as imply an Office correspondently *Onorous* and *Laborious*: Which is imply'd in the 11th Verse; that he that ascends the Highest in these *Dignities*, if he have them upon the due Terms he ought to have them, he will thereby become the greatest *Servant*, and have the most *Laborious Task* of all. And the 12th is a *Prophecy* of the Downfal of the *Man of Sin*, who has so many Years endeavoured only the magnifying himself, and
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exalting himself, but not the Kingdom of the *Lord Jesus*.

To *John 5. 44.* *How can ye believe, that receive Honour one of another, and seek not the Honour that cometh from God only?* To this I answer, That this concerns not *Cap-Honour* and *Titular Respects*; but the Esteem and Opinion they had of one another, whereby they were bolster'd up against the Testimonies and Witnessings of *Christ*: They would not confess *Christ*, nor entertain him, because they loved the Praise of Men more than the Praise of God, *John 12. 43.*

As for that of *James 3. 1.* *My Brethren, be not many Masters, knowing that we shall receive the greater Condemnation.* The Greek has it, *μὴ πολλοὶ διδάσκαλοι γίνεσθε*, Be not many Teachers: What does this therefore respect, either *Cap-Honour*, or *Titular Respect*? But 'tis a sober Monition, that Men should not out of a rash Self-conceit take upon them to be Teachers of others, before they be fit for such an Employment. For in many things, says he, *πλίσσωμεν ἅπαντες*, we all offend, (or stumble like Men in the dark) and he's a perfect Man indeed that trips not in his Tongue: And so he goes on discoursing of that Instrument, shewing what dangerous Use there is of [it], in setting all on Fire, in Schism and Dissention in the Church; and concludes with an *Encomium* of that *Wisdom* which is from Above, that makes an able Teacher; that it is first pure, then peaceable, &c.

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Those *Scriptures* alledged under *Reason XIV*, and *XV*. are these, 2 *Sam.* 14. 14. *Acts* 10. 35. *Eph.* 6. 9. *Col.* 3. 25. *James* 2. *Ver.* 1, 2, to the 11th *Verse.* *Job* 32. 22. *Revel.* 22. 8, 9.

To the *four first* of these, there can be nothing *Concluded* ; but that *God is no Respector of Persons*, but *rewards every One according to his Work*. But that he calls none by their *Titles*, or commands us so, is not true : For in one Place he says, *I said ye are Gods* ; which is an *High Title* : And the Word of the Lord to *Jeremie* is, *Chap.* 13. 18. *Say unto the King and to the Queen.* But your most *Material Place* is that of *James* 2. But yet, nor does that reach the present *Controversie*. For it is not against *Cap-Honour*, which the Rich ordinarily do to the Poor, as well as the Poor to the Rich ; nor against *Titular Respect* ; but against an *unrighteous valuing* and preferring a *gayly deck'd Unbeliever*, and that in an *Holy Assembly* (*εἰς τὴν συναγωγὴν ὑμῶν*) before a *poor Brother rich in Faith*. This is that *προσωπεληψία* condemned in *Verse 9th* ; That they will so industriously, and with such a deal of do, disturb the *Congregation*, for the preferring a *Man with gay Apparel and a Gold-ring on his Finger*, before a *poor Brother rich in Faith*, and an *Heir of the Kingdom of Heaven* ; and that in the time of *Holy Worship*, or of their *Holy Assembly*, where the *poor Man rich in Faith* hath so much the *Pre-eminence* before him with the *Gold-ring* and

and Gay Apparel. But abroad, and in *Civil Affairs*, the Case will be altered, if his *Civil Quality* answer to his *Clothes*. This Intimation shall suffice for that of *St. James*. And as for *Job 32. 22.* *For I know not to give flattering Titles, in so doing my Maker would soon take me away;* It is evident by the following Chapter, that *flattering Titles* are not there the Titles of *Master, Sir,* and the like; but the Titles of *Just, of Innocent;* they are what *Elihu*, out of Conscience, could not give to *Job*; as appears, *Ver. 12.* *Behold in this thou art not just, &c.* And lastly, As for *Revel. 22.* it is Manifest, it little concerns *Hat-Honour* and *Titular Respects*. For it was so profound a *Prostration* of himself which *John* was about, and so near approaching to *Divine Worship*, and that Hight of humble Affection which we owe to *God* only, that the Angel espying it in *John's* Countenance, forbade him to go on in that intended *Worship*, more fit for *God* than any Creature; and therefore he adds, *Worship thou God.* But what is this to *Hat-Honour* and *Titular Respects*, calling *Sir, or Mr.* and the like; and moving the *Hat* decently and unaffectedly?

Wherefore, I conceive, there is no Ground in *Scripture* (as I am Certain there is not in *Reason*) for this *Scrupulosity* in the *Quakers* about *Hat-Honour* and *Titular Respects*; though they may Conscientiously behave themselves as they do, out of Ignorance and Mistake; being, as I do vehemently suspect, abused into it at the first, by
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some *Enemies* to the *Reformation*, to make the Upshot of it look as ugly and unpleasantly as they could: Which I will forbear to speak of here, having intimated enough in my *Remarks* on *G. K's Immediate Revelation*, which I send you.

But as for the rest of your [*No Cross, no Crown*], it is, in the main, very sober and good; though it may be over-strict in some things, but not unuseful to some sort of Men. But to those that are *Sincere, Christ* and the written *Gospel* will be their faithful Guides in all things.

And as for your other two Books against *J. Faldo*; whatever Passages there be that may not be Agreeable to my Sentiments, you will easily perceive of what Nature they are, by perusing my *Remarks* upon *G. K's Immediate Revelation*. But there are sundry Passages, in those two Books of yours, very nobly *Christian*; and for which I have no small Kindness and Esteem for you, they being Testimonies of that which I cannot but highly prize wherever I find it. And I wish the *Quakers* would disincumber those *excellent* things they profess, and give Witness to, from such things as make them seem so *uncouth* and *ridiculous*: That the most *Excellent* Things of the *Gospel* be not slighted, condemned, or suspected by Men, through the *Odness* and *Indiscretion* of such as seem the most Zealous Professours of them. This Intimation is not altogether unlike that of *Paul* to *Timothy*; *Let as many Servants as are under the Yoke, count their Masters worthy of all Honour,*
that

that the Name of God and his Doctrine be not Blasphemed: Which Monition of the Apostle by Analogy will reach a great way; and one of your Sincerity and Parts will easily improve it.

I have nothing more for the present to add; but that the Trouble I have given both you and my self, in Writing this Letter, is from meer Kindness and Good-Will; and that I hope you will take it so: And therefore Committing you to God, and the Gracious Guidance of the Spirit of his Son, the Lord Jesus Christ; I take leave, and rest

Your Affectionate Friend

To serve you,

H. M.

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L E T T E R IX.

Worthy Sir,

I H A V E received your kind *Letter*, full ⁴ *Letter to a*
of *Civility* and *Pleasantry*; as also the *Familist*.
learned and good *Sermon*, which I could
not abstain from reading over the very
Forenoon I received it. I give you many
Thanks for both; as also for your Freeness,
and Sedulity to reduce me to what you
conceive so Concerning a Truth. Those
two *Dutch* Quotations I perused, are not
out of that *Author* our Controversie is a-
bout. I cannot but smile at your *Pia Fraus*;
and take every thing well that comes from
so Kind a Hand. That large *Dosis*, consist-
ing of so many *Scruples*, is not to be made
up into one Pill, guilt over with this spe-
cious Apology; *That nothing is so well said,*
or writ, but may be misconstrued; and so to
be swallowed down whole, in the gross:
But every Scruple is to be chewed, and ru-
minated upon apart, to find if any solid
Answer may be found out to satisfy it:
And then it will prove very Sovereign *Phy-*
sick, to clear the Eye-sight, and to unde-
ceive him that is in a present Error. For
my own Part, whatever the Matter is, I
grow every Day more assured of my Judg-
ment concerning *that Author*; and think
your self, and that other Honoured Friend
of ours, an Hundred times more Solid
Chri-

Christians than him, whom you so admire. Yea, I prefer *James Naylor* before him in some Regards: Whom, notwithstanding, I take to be a proud, lustful, imposturous Villain; and an insolent Rebel against *his* Person, against *whom* whosoever doth kick, shall cast himself into Shame and Reproach enough at last. For assuredly *Christianity*, as it hath generally been professed about this 1600 Years, is a Truth of greater Consequence than either the *Author*, or *James Naylor*, ever understood. But *Pride*, and *Enthusiasm*, and the *Admiration* of their own Rapturous *Rhetorical* Heats, has made them *Mad*. The abundant Examples of these Times have given me Occasion to suspect, rather than to set the least Value upon such *Verbal Incantations*. I could speak of this Theme *in Infinitum*; and therefore I must curb myself betimes. I wish you would resolve to see *Cambridge* once by the Year at least: For all your *Difference* in *Opinion*, you should be exceeding Welcome to me, for that in you which is Better than *Opinion*. But in the mean time, I could heartily wish, that when you might be the immediate *Minister* of *Christ*, and his infallible *Word* (from *which* you may sufficiently evidence whatever Truth is of Efficacy for *Life* and *Godliness*) that you would not be the *Minister* of a *Fanatick* Stranger; who, I am very well assured (and I desire you to tell me, where I was once yet mistaken in my Judgment of these kind

kind of Men) was either truly *Mad*, or that which was far *Worse*. Sir, I hope you will pardon my Liberty of Speech; for I will assure you, I have far more Reason to speak this way, than you are aware of; and desire you to interpret every thing well from him who is

Your entirely Affectionate Friend,

To serve you,

HEN: MORE.

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LETTER X.

S I R,

*A Letter re-
commending
Coolness and
Humility.*

YOURS of *Febr. 20th*, I receiv'd just about the time I was necessitated, through my Occasions, to go to *London*: And therefore, forbore writing till my Return thence, thinking it might be within a Week or ten Days at the farthest. But I was so entangl'd in my Business, that I could not get away till now: And in Pursuance of my first Resolution, I write to you now upon the first Opportunity of the Post since my Return hither. I thank you for your Book; which I have not time now particularly to descant upon: Only, I remember, I thought you something Uncharitable to Dr. P. while you imagine his *Enmity to wicked Men to exclude his Desire of their becoming Good, and enjoying Life Eternal*. But I am in haste, and cannot stick upon these things.

Now for those *Verses* Dr. W. was so pleas'd with, that he got a Tune put to them by a *Musician*; If you will pardon my Freedom, I conceive we are seriously to consider, when we are cast into Straits, whether it be the Effect of our own *Folly and Imprudence*, in managing our Affairs, or a *Tryal* of us from the Hand of *Providence*. I believe many Men lose their Way, and are bewildred in a Wood, being fuddled, as it were, by such Distemper of Mind,

Mind, as they have brought upon themselves ; or have not freed themselves from, when they might. I, like the *Cuckow*, have repeated to you the *same Note* in all my Letters, from my first Writing to you to this very Day ; to charm you into a *Cool, Humble Temper of Mind* : Which is the *Foundation* of all *Solid Prudence* ; and whereby a Man prefers *Just Dealing*, and the *suiting* a Man's *Mind* to his *Fortunes*, before making a *Shew* above the Substance. But 'tis a *Theme*, I love not to dwell upon. What is past cannot be help'd. I had some Discourse with our Friend Dr. D. whom I look upon to be a *stay'd* and *Understanding* Man : What way he contrives for your Release from this Condition you are in, I shall not be Backward to contribute my Share thereto ; as it becomes him that professes himself,

Dear Sir,

Your Affectionate

C. C. C. April 13.
1680.

Friend to serve you,

H E N : M O R E.

P. S. It is not your drinking Water for a Spurt ; but your constantly abstaining from all Strong Drinks, and using Moderate Drink, not too strong nor too small, that must contribute to the regaining of a due Temper of Body : As also with *Meekness*, and *Humility*, and *Care*, and *Diligence*, to apply your self to the Discharge of the *Function* you are call'd to, &c. They are seemingly *little* things, and that make *no Noise*, that do the Business ; when more *Sonorous Pretences* end in worse than nothing.

LETTER XI.

S I R,

*A Letter
Touching the
Sweet Sing-
ers of Israel,
&c.*

THIS is only to let you know, that I received Your last Letter, with the Enclosed Printed Paper. The *Author* of those Verses, *Eliezer Cob*, was an Errand *Ranter* in the Late Times. He wrote the *Fiery Flying Roll*, &c. It would be too long a Story to tell all; and I have not been in Bodily Health this Month: This is the best Day I have had a great while. I am sorry to hear Mr. *Francis Roberts* has lost his Lady: But all the things of this World hang together by very weak and slender *Fimmers*.

I partly have some Knowledge of the *Sweet Singers of Israel*. But to *say* or *sing* sweetly is little to the Purpose, while there is a *False Principle* at the *Heart*. Perfect *Humility* and *Calmness*, and *Sincerity of Spirit*, a *Detestation* of *Singularity*, and *Obedience* to the *Magistrate* in things *Indifferent*, is a *safe Symptom* in Men. What a *Discord* in Your *Sweet Singer* was the *Admiration* of that roaring Wretch you described, that lately hanged himself! This should drive *Sensible Persons* to the Study of acquiring the most *Cool* and *Humble Temper* possible; and for *high Heats* and *enflamed Phancies*, to let them go.

Dr. D. has Your Letters, and that Paper. He told me here last Week, he would write

to you. Thus Commending You and Your Wife to God's Grace, I rest

Your Affectionate Friend,

C. C. C. November 2.
1680.

HEN: MORE.

LETTER XII.

S I R,

I Returned but Yesterday out of *War-*
wickshire, from my Lord *Conway's*; so
that I write to you upon the First Oppor-
tunity. As for my *Translation*, it is all done
within a Few Sheets, some seven or eight;
and almost all my *Scholia*. I finish'd my
Dialogues in *Warwickshire* this last Time I
was there; where I first writ them in
English: So that my tedious Task is well
nigh quite over. But I had the Help of
one who translated my *Immortality of the*
Soul; which took up so much of my La-
bour as that Treatise comes to, which is
one of the Largest. Your Observation of
the *Genius* of the Place where you are, I
do not wonder at: They that experience
a *Better State*, are to be *Humble*, and *Thank-*
ful to the great *Captain of our Salvation*.
I wish you good Success, in whatever you
undertake on the behalf of the truly *An-*
cient and *Apostolick Faith*: Of which, the
Belief of the *Promise of the Spirit* from
our Powerful *Mediatour*, who died for us,

A Letter,
wherein the
Socinians are
Censured.

is *one* Part, and a *main* one. But the *Carnally-minded* are afraid to acknowledge any such *Holy Inmate*; but do willingly fancy the *Suggestions* and *Reproofs* of that *Good Spirit* to be their own *Nature*, that they may the more boldly affront it, or turn their Backs of it. This is a most Execrable Piece of *Hypocrisy*, which they are not aware of, which are still *in the Flesh*.

Your Judgment touching Dr. Outram's Book is right, if I have any Judgment. And 'tis most Certain, that the *Socinians* are a dry, strait-lac'd People; and for want of *Philosophy*, and of that better Spirit which inclines Men to *Religion*, even from their *Natural Genius*, are most what mere Legulious Interpreters of the *Scripture*; tho' they think none Comparable to themselves. How meanly they are appointed for these Pretensions, the *Father* of them may witness against them; who was of so mean and sunk a *Genius*, that he deny'd the *Existence of God* could be proved, or discovered by the Light of *Natural Reason*; though it be point-blank against the *Scripture*. Dr. Cudmorth's Book will be out, they say, the next Term. With my Service to Sir T. D. in hast I take leave, and rest,

Dear Sir,

Your affectionate Friend

C. C. C. October 15.
1677.

To serve you,

HEN: MORE.
LET-

LETTER XIII.

S I R,

YOURS I received some while ago; *A Letter* but could not write till now. *I touching the* should be glad to hear that Mr. D. is well: *little Sense of* For I suspect, unless my Letter miscarried. *Schism a-* Your *Paraphrase* is very good and Natural: *mong Prote-* I doubt of nothing, but of *sui* in the third *stants.* *Verse*, which I suppose put for *Eorum*. I know nothing but that *Quarto* of Mr. Smith's Extant. He was a very Good Man, and a good Scholar. I have no personal Acquaintance with Mr. C. but I take him to be a good temper'd Person, and well Learned. I am glad those two little Treatises you mention of mine please you so well. There is more Strength in them than Men ordinarily conceive at the First Perusal.

That Our *Protestants*, and those that seem more than ordinarily *Zealous* for *Religion*, are so little *Sensible* of *Schism*, is a thing that, I must confess, has often troubled me, when I have thought of it. But Actions that are not good in *themselves*, may have such favourable *Interpretations* and *Glosses*; that I wonder that any one, that is not very Weak, or Worse, should for their Cause turn to the Church of *Rome*; out of God's Blessing into the warm Sun. But of these things, I have spoke my Mind so fully in my *Writings*, that I will not trouble

you, nor my self, with repeating thereof in a *Letter*. I have called to them in my Writings *ad ravim usq;* to make them *Sensible* of both the *Unrighteousness* and *Peril* of *Schisms* and *Seets* amongst us. A little *Religion* may make a Man *Schismatical*: But a *great deal* will surely make a Man *decline Division*, where Things are tolerable, and *Idolatry* and *Course Superstitions* be kept out of *God's Worship*; which (Blessed be God) is the Case of our *English Church*.

This is all for the present; but that I am

Yours to serve you,

C. C. C. March 19th.

HEN: MORE.

LET-

LETTER XIV.

S I R,

I Received Yours of *November 5.* a good *A Letter,*
 while ago ; and am very Sorry for the *Shewing Hu-*
 ill News in it. There is not a safer Shel- *mility to be*
 ter against such a Disturbance as has seized *the best Shel-*
 your Brother, than the most perfect and *ter against*
 profound *Humility* imaginable: Which *Disturbance*
 doth not only teach us to remember, All *of Mind.*
 we have is from God ; but to be free from
 all *Self-exultation* in that which we do en-
 joy from Him, and to esteem our selves
Less than the *least* of his *Mercies* ; and not
 to prefer our selves before Others for
 them, but to acknowledge them still whol-
 ly *His* who gave them ; and not in the
 least to arrogate any thing to our selves,
 but to be free from all *Self-joy* and *Self-*
reflexion ; and to stand only in an *humble*
 Readiness to serve our Neighbour with
 what we have, as being merely *the Lord's*
Stewards, and having nothing of our Own.
This Virtue is so generally contemned, or
 unknown ; that I do not wonder that some
 or other are now and then so strangely af-
 faulted, and run off the Hinges, for want
 of this sure Stay. I pray God open all
 our Eyes, that we may timely see what
 we stand in need of ; and so be fore-armed
 against any Assault,

I am not likely to go to *London* a long time, so far as I see: And if *Your* seasonable Converse with him could do no more with him, I suspect *mine* would do less; especially in *these* Circumstances. This is Part of that *Variety* of *Providence* foreseen by the *All-wise* and *Just* God; and are, as All things else, *Instructions* to those that apply their Hearts to *true Wisdom*. Dr. Cudworth's Book doth not come out in *Latin*, but *English*. My Service to Mrs. E. Wishing you Both a Happy New Year; in hast I take leave, and rest

Your affectionate Friend,

To serve you,

C. C. C. December 31.

HEN: MORE.

ERRATA.

PAGE 11. Line 1. read *composed that Stanza* p. 13. l. 17. for *on* r. *an*. p. 22. l. 4. r. *Eximious*. l. 25. r. *Strange*. l. ult. dele *by some*. p. 52. l. 6. r. *Example thereof*. p. 83. l. 4. r. *His own Person*. p. 91. l. 33. r. *Justing*. p. 96. l. 30. for *lightly* r. *tightly*. p. 103. l. 1, 2. for *Such as* r. *Which*. p. 158. l. 32. r. *an after*. p. 166. l. ult. r. *Demonstrable*. p. 190. l. 2. r. *Puerascenti*. p. 195. l. 5. after *Chap. 28. 20.* add *applied to this Purpose*. p. 201. l. 2. r. *before*. p. 219. l. ult. r. *had not*. p. 248. l. 16. r. *Speculative Rapture*. p. 274. l. 6. r. *Feculency*. p. 297. l. 33. r. *Steril*. p. 328. l. 10. r. *remain*. p. 330. l. 29. r. *Amelius*. These Places, with some obvious Mistakes in the Pointing, the Reader is desired to correct with his Pen.

THE END.

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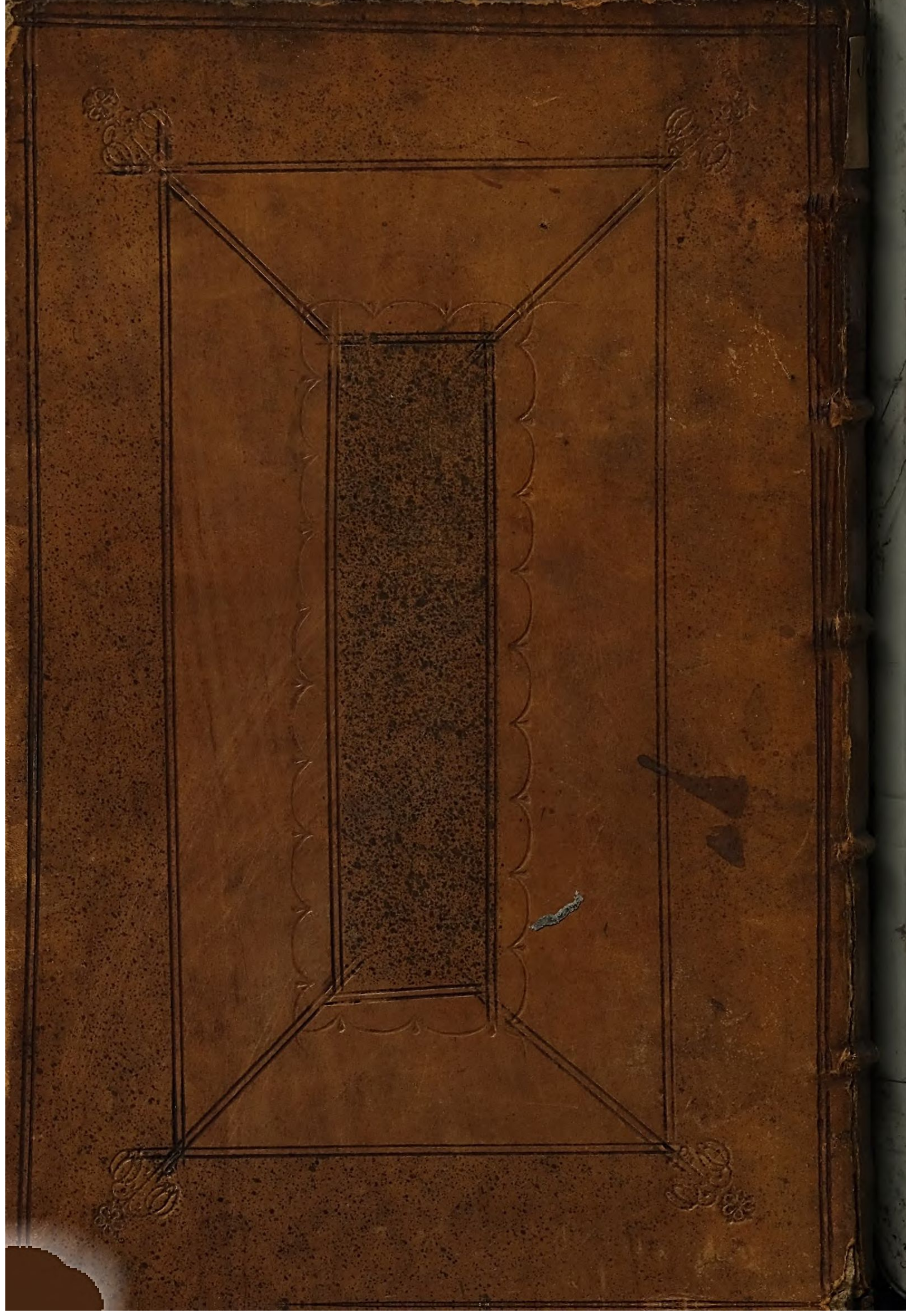
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